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## WHY ARE YOU A SCOTTISH RITE.. MASON?

In the April number of the "Universal Freemason" there was an article under the above caption which was so well received that the edition containing it is exhausted, and we have received numberless requests that it be reprinted with a short sketch of the higher degrees of the Rite added, with this introduction to reproduce the article with the desired effect, why are you a Scottish Rite Mason. This is a question often asked the young brother and one that he ought to be prepared to answer, to be able, in the words of the great Apostle to the Gentiles, "to give a reason for the faith which is in him." In the following brief article I will endeavor to state why, in the first place, I am a Mason at all; then why I have decided to become a Mason, why I became a Scottish Rite Mason.

Knowing that it is natural for man to seek association with his fellows, and that from the earliest times of which we have record men have been banded together in associations for the defense of the weak from the aggression of the strong, and for the dissemination of knowledge or skill in the arts and that true men in all ages have recognized the responsibility to aid, assist and elevate their fellows so far as in them lies, and who desires this responsibility is an Entered Apprentice, "Am I my brother's keeper?"

Awakened to the desire for fraternal association, to have and to give fraternal aid, I looked around me, seeking how best

to cultivate it. In my research I discovered that while within the last hundred years many associations had been formed looking to this same end, and all with greater or less success earnestly working for its accomplishment, with one exception all the fraternal organizations were local in their nature, bound within geographical and racial limits, but all doing good, to the extent of their abilities.

One, however, Freemasonry, stands out beyond all others in antiquity, in universality and in fraternalism. In antiquity, because it is so old that we possess no record of the time when it did not exist, yet know that it is the oldest existing man made institution. Universal, because it knows no geographical limits, all races of men, the Caucasian, Semitic and negro, the white, red, brown or black man, is embraced in the Masonic fold. The most highly cultivated and the man of ordinary intelligence; nay, even those low in the scale of intelligence, are all alike bound by the "mystic tie." Fraternal, because rank and worldly distinctions are unknown among them, for "the prince must mate the peasant when he treads the checkered floor," and neither race, religion or nationality is allowed to form a bar to brotherhood.

Having satisfied myself that in Freemasonry alone could I find what I sought, viz.: the true universal brotherhood, I inquired how I could become a member of the fraternity. In the course of my inquiries I found that in Freemasonry, as in most things human, there were sects or branches, technically known as "rites," a word derived from the Latin ritus, a

ceremony, and so used because the differences between the branches were at first principally of a ceremonial nature. I found that in the United States of America there were four of these rites practiced, under the titles of York, Scottish, Mizraim and Memphis, and that each had its advocates, claiming for his own branch merits not possessed by the others which led me again to inquire with which one I would affiliate.

The York Rite, so-called, I found had never any connection with the Ancient Lodge of York, though claiming such an origin, and that while it had Grand Lodges in every state in the Union, these Grand Lodges had no cohesion, no central authority of any kind, and besides, had absolutely no authority from any superior power, but were all self-constituted; were the illegitimate offspring of the Grand Lodges of Great Britain; were, in fact, what is known in Masonic parlance as "clandestine;" that the names Mizraim and Memphis were meaningless as applied to the rites so styled, as neither of them has or ever had any connection with Egypt, and that the Scottish rite was the only one that had a right to its name. This induced me to study Masonic history with the following result:

Though without doubt Freemasonry was known and practiced by the builders in all the civilized countries in remote times, we know as an absolute certainty that by the Sixteenth Century of the Christian era it was known and practiced only in Great Britain, and that in England there were but few lodges left in the beginning of the Eighteenth Century. Prior to 1717 there were no Grand Lodges. In England the few Lodges left were a law unto themselves, and it was held that wherever the requisite number of Masons met together they could open a Lodge and make other Masons. In the latter year, four Lodges, all that existed in the city of London, and that were known to exist in England, met and formed the first Grand Lodge of Masons, adopted laws for their government, by one of which they bound themselves to form no new Lodges

without a warrant from the Grand Lodge then formed, and that all Masons made in the future should be bound by the same law.

Freemasonry, unknown in England before the formation of the Grand Lodge of England, except in the province of Ulster, where the population was largely of Scottish descent, numbered so many adherents in 1730 that a Grand Lodge was formed in Dublin, on the same terms as the English one. The Masonry of Scotland antedated these events by centuries, during which it had a dual system of government, the created Lodges being under the care of a superintendent Lord Protector, appointed by the crown, an office hereditary in the family of the Barons of Rosslyn, the chartering power being vested in "Mother" Lodges, of which the ancient Lodge of Kilwinning was the chief, and latterly the sole one existing. In 1736 there were nearly 300 Lodges existing in Scotland, thirty-three of which met in Edinburgh and formed the Grand Lodge of Scotland on the Feast of St. Andrew in the year 1736. The newly created Grand Lodge claimed the right to charter new lodges, the Mother Lodge of Kilwinning continued to exercise its immemorial rights, and did so also.

From one or the other of the bodies above mentioned has come, directly or indirectly, legitimately or illegitimately all the Masonic Lodges of the world. They were all of the universal family, known to neither race or religion, and all Lodges chartered by them were bound to observe the same liberal principles.

On the 5th of June, 1730, the first authority for assembling Masons in America was issued by the Duke of Northumberland, Grand Master of the Grand Lodge of England, to Daniel Cox of New Jersey appointing him Provincial Grand Master for the states of New York, New Jersey and Pennsylvania. Three years later Viscount Montague appointed Henry Phillips of Boston, Provincial Grand Master of New England. At later dates these were replaced by others, with the same authority and like commissions given by other



British Grand Lodges. In every case the recipients were the agents of the appointing power, having no initiative power of their own.

When the erstwhile British colonies became the United States of America, the Freemasons there desired Masonic independence as well as political independence, and so-called Grand Lodges were established in Boston, New York and Philadelphia. These were formed not without any authority, but in direct violation of Masonic organic law and of the obligation taken by each member at initiation, and the installation obligation taken by the Master and Wardens of the Lodges.

That the founders of these irregular Grand Lodges and their apologists fully recognized their unmasonic and irregular character has been shown by the excuses they have since made. One, that the Provincial Grand Masters had the power to transform the P. L. into a G. L., any one who knows the limited powers of a Provincial Grand Master will at once see how untenable such argument is, and this even its advocates recognized, and instead claimed that they had followed the example of the four Lodges of London, who instituted the Grand Lodge of England. The latter argument is even more untenable than the former, for while it is competent and lawful for the members of these four Lodges to meet and render their inherited rights in favor of the Grand Lodge they created, and announce the right to meet as Lodges except by warrant granted by that Grand Lodge.

All Masons made since then and under warrant from a Grand Lodge only possessed such rights and privileges as their statutory obligation and the warrant their lodge held from the Grand Lodge granted it gave them. Therefore the founders of these American Grand Lodges did so without authority from the Grand Lodges that created them, and so became clandestine bodies, and as they could not give to others that which they themselves did not possess, all to whom these clandestine

Grand Lodges subsequently professed to give warrants of authority were equally with them irregular and clandestine. A clean cannot come out of an unclean thing.

The York Rite Masons who are sufficiently intelligent to recognize these facts claim that prescription has healed the original irregularity. Lapse of time, however, while it might gloss over, cannot make them regular, and like the counterfeit bill that may have passed through a thousand hands unquestioned and been accepted as legal tender, it becomes criminal to present it when its counterfeit nature has been discovered.

For some time after these clandestine Grand Lodges had been organized they continued to work universal Masonry as they had got it from the mother jurisdictions, but near the end of the century they filled the cup of their transgressions by practically altering the Masonic fabric. Not only was the sequence of the degrees changed, but innovations were introduced into the work and what was practically a new system formed. These divergencies have in the course of time been so accentuated, by time and the lack of any central power, that while professing to be of the same rite, Masons made in one state can with the gravest difficulty (when at all) pass into the Lodges in another state. In some states a religious test is required from the candidate, and in all a racial test is imposed, while Masons hailing from foreign jurisdictions are refused recognition in direct violation of the landmark which says that the right to visit is inalienable in a Mason and cannot be abridged or taken from him. In fact, the York Rite of America has become so full of irregularities, inconsistencies and puerilities as to be a laughing stock to the whole Masonic world, and it has fallen from being a branch of the Masonic family universal to the position of a social club, limited to these United States of America, and so falls far short of the universal brotherhood of which I was in search and of which I desired to become a member. Dispirited and disheartened, by finding

that with all its pretensions this much vaunted system of Masonry was but a whitened sepulchre, that its professions were but as a tinkling brass and a sounding cymbal, I turned to investigate the claims of the Scottish Rite.

While the York Rite is confined to the United States of America, where it originated, the Scottish Rite is practiced by nine-tenths of the Masons of the world, and is the most ancient of all Masonry. About the time when the lodges in America which had been chartered by the British Grand Lodges to practice universal Masonry apostatized from the original plan of Masonry and founded the sectional and intolerant system which they falsely styled "York," universal Masonry was reintroduced into America through a charter granted to a lodge in New Orleans in 1794, while Louisiana was still a French colony. This charter was not granted by a Grand Lodge, but by the "Mother Lodge of St. John of Scotland" of Marseilles in France, which had been instituted by Lord Kilmarnock, a Scottish nobleman, who was at the same time Grand Master of the Ancient Mother Lodge of Kilwinning, and the recently formed Grand Lodge of Scotland. It thus became a legal and regular charter granting body, with powers similar to the ancient Mother Lodge herself. Owing to the disturbed political condition of France at the time, the Mother Lodge of Marseilles fell asleep and was subsequently merged in the then newly created Grand Orient, leaving the lodge "Polar Star" as its representative and successor, and from it sprang the Symbolic chamber of the Scottish Rite held within the bosom of the Sovereign Grand Consistory of the state of Louisiana. In 1812 a Craft Grand Lodge was established at its request and the Grand Consistory surrendered to it the control over the Symbolic degrees of the rite, for the administration of which a separate chamber was formed and the Grand Lodge so administered them for thirteen years, surrendering the control again to the Supreme Council of Louisiana (the Grand Consis-

tory having been now elevated to the rank) in the following communication:

"New Orleans, March 22d, 1839.

"To the Supreme Council of Sovereign Grand Inspectors General of the Third, third and Last Degree, Ancient Free and Accepted Scottish Masonry.

"Brethren—Per mandate of the Grand Lodge of the State of Louisiana, I respectfully hereby inform you that the following resolution was passed and adopted by that body at its extraordinary meeting of the 4th inst.:

"Resolved, That the Grand Secretary of this Grand Lodge shall immediately inform the Supreme Council of Sovereign Grand Inspectors General of the 33d degree meeting at New Orleans, that this Grand Lodge renounces, now and forever to constitute any Symbolic Lodges, other than as Ancient Free and Accepted Masons.

"I remain, with the highest consideration,  
Yours fraternally,

"J. J. E. MASSICAT

The Supreme Council accepted the charge and to the present day continues to control these degrees within the state.

The Supreme Council thus recognized by the York Grand Lodge of the state as being in lawful possession of the Scottish symbolic degrees was founded in 1839 by the Sovereign Grand Commander of the Supreme Council of the Western Hemisphere, the Marquis de Saint Angelo. Its legality was acknowledged by all regular powers of the Rite, and for ten years succeeding it exchanged representatives with the Grand Orient of France, which had absorbed the Lodge of Marseilles.

The Supreme Council of Louisiana though indisputably the only legal representative of universal Masonry in the U. S. of America, its members as Southerners were firm believers in the principle of state rights, and so confined their activity to their own state, where there has been an unbroken succession of Grand Masters from the foundation of the Supreme Council in 1839, as the following list will show:

"The founder and first Sovereign Grand

Commander was the Illustrious Brother Onazio de Santangelo, from October 27th, 1839, succeeded by Jean Jacques Contl, January 29th, 1842; J. F. Canonge, September 20, 1845; James Foulhouze, January 31, 1848; Chas. Chiborne, January 7, 1854; J. J. Masicot, October 7, 1856; Jas. Foulhouze (second term), April 22, 1857; Eug. Chas. Saignac, January 7, 1867; Edouard Marc, January 3, 1872; Armand Bertel, February 23, 1875; J. Gentil, June 20, 1876; Armand Bertil (second term), February 27, 1877; M. J. Peron, September 17, 1887; A. J. Gulsanovich, September 17, 1889; Jos. N. Cheri, September 4, 1891; R. A. Chiapella, February 24, 1893; Jos. N. Cheri (second term), February 23, 1894.

The largest and most representative body of the Scottish Rite in the United States is not the Ancient Louisianian Council, but its offspring, the American Masonic Federation. The objects of the latter and the motives which prompted its founders cannot be better explained than by reproducing the proclamation it issued to the Masonic Grand Orients and Lodges of the world.

#### PROCLAMATION.

T. T. G. O. T. G. A. O. T. U.:

To the Sovereign Powers Governing Universal Masonry Throughout the World.  
Greeting:

Worshipful, Venerable and Very Dear BB.:—In informing you, officially, of the organization of the AMERICAN MASONIC FEDERATION, A. A. S. R., we are but performing an ordinary Masonic duty, but the bare performance of that duty, without an explanation, would be very unsatisfactory. We, therefore, in a brief way, place you in possession of facts which formed the foundation for our action.

As you are no doubt aware, the "York" Rite has been in Masonic control of the United States of America since shortly after the attainment of her independence. Exercising this control has led to the most flagrant acts of tyranny and despotism, and so intolerant has it become, that Universal Masonry is practically unknown, or at least unrecognized. BB.

from foreign countries, or even adjacent territories, have failed to receive recognition, and if perchance they have been permitted to pass the tyler, it has been through suffrance and not right. Admittance is more often denied than granted, no matter how bright the applicant may be, nor what credentials he carried, in sickness he is refused relief, and at death he is denied Masonic burial. A Brother hailing from the Grand Orient of France or Spain is denied admission to a "York Rite" Lodge. But few Lodges open their doors to the Grand Lodge of France, and fewer still to the Grand Orient of Italy. So it is with nearly all European and South American Masonic powers, who practice the Scottish Rite; they are classed as irregular and their members generally denied admittance to the lodges, while in some instances they are admitted in one state and denied in others. In every York Rite lodge a race test is applied, and in some states a religious one.

Confronted by these conditions, and in view of the fact that a careful estimate places non-affiliated Masons in the United States at 300,000, a very great many of whom stand well in the countries where they were made, and in view of the fact that these BB. had to either forego entirely all the fraternal associations so hardly gained and so highly prized, or seek authority from other sources, we sprang into being. The Grand Lodges of Hamburg and Roumania and the Grand Orients of France and Spain, at different times granters charters to work in the United States. The lodges thus organized were branded by the "York Rite" as claudestine or irregular, and they refused to recognize their members as Masons, and BB. working under separate constitutions, though of the "York Rite," were equally ostracized. Unable to effectively withstand the determined opposition of their Masonic enemies, the members of the Scottish Rite deemed it advisable to form a national organization, which, by the presentation of a united front, and a determined effort they might win for their beloved Rite the same consideration ac-

corded it in all other countries of the world. Through these conditions there was born into the family of "Universal Masonry," THE AMERICAN MASONIC FEDERATION, Ancient and Accepted Scottish Rite, "Symbolic," all possible care having been taken that it should be both Masonically and civilly legal.

And now, Brethern, having explained to you our position, our aims and objects, and the difficulties and opposition with which we have to contend, we appeal to you for aid and assistance in our struggle for right and justice, against tyranny and oppression, and in our efforts to spread the benign and elevating teachings of "Universal Masonry." This you can best do by granting us fraternal recognition and exchanging representatives with us. This will strengthen us by encouragement to our friends and discouragement to the enemies of "Universal Masonry."

Trusting that due and careful consideration will be given us in this regard, and our desires granted, we salute you B. T. N. K. T. T. E. O., and extend to you the fraternal embrace, in behalf of the AMERICAN MASONIC FEDERATION.

(Seal) M. McB. THOMSON, 33d deg.

Montpelier, Idaho,

President-General.

(Seal) ROBERT S. SPENCE, 33d deg.

Evanston, Wyoming,

Grand Secretary-General."

The "American Masonic Federation" is a practical protest against the illiberal, intolerant and unmasonic spirit manifested by and characteristic of, that branch of Masonry erroneously called the York Rite. The name "American Rite" is a rechristening of what was formerly known in the United States as the "York Rite," and the new name is now almost universally adopted in the United States for the purpose, if possible, of making that rite more exclusive and dominant, without regard to Masonic light and history. This rite had its inception in America, whether known as the York Rite, or the American Rite, and is practiced by Freemasons in sections of the United States and nowhere else.

Protests have, at various times in the past, been made in several of the States by the more liberal and broad-minded Brethren of this rite, against the narrow, exclusive and bigoted conduct of their confreres, who receiving no assurance of consideration, of their complaints or desires, have seceded and established rival Grand Lodges. As these Grand Bodies were, however, without any central or connecting head, they made but little progress, and were, in a measure, powerless to relieve or even mitigate the alleged evil against which they were warring. These schismatic "York Rite" Lodges have been unable to gain any foreign recognition, and thus became and still are a law unto themselves, measurably, unknown, unhonored and unsung. They have failed to grow and increase, and while a number of them still exist, and appear to follow the even tenor of their way, as a protecting and fostering element, Masonically they are a failure.

But very few of the founders of the American Masonic Federation ever owned allegiance to the York Rite. The majority of the officers received their Masonic Light under other auspices, and having once drank at the pure spring of Universal Masonry, the un-Masonic, un-American, and selfish doctrines of the sectional Masonry known as the York or American Rite, has never appealed to them. In this condition of mind, and realizing that a non-affiliated Mason was losing the very light that he had striven to obtain and to retain, which required that he might mingle with his kind and assume the responsibilities and share the pleasures of Masonic intercourse these BB. sought and found a source from which they could lawfully obtain authority to step on to the broad platform of Masonic toleration, and aggregate with full protection of the law, both civil and Masonic, which said aggregation could, without let or hindrance, carry on their Masonic labors in accordance with the Ancient Landmarks and the tenets of Universal Masonry. Masonry that is not universal is useless and worthless. ex

cept in the narrow section to which it is indigenous. Masonry throughout the world is united into one family, with the sole acception of the adherents of the State Grand Lodges in the United States of America. With this end in view, and to carry out its purposes, the founders of the American Masonic Federation applied to the Supreme Council of Louisiana, 32d Degree Ancient and Accepted Scottish Rite, and by that body was given authority, on the 14th day of September, 1906, to organize the Grand Lodge Inter-Montana, A. A. S. R. Symbolic, from members of Universal Council 30 degree and Consistory 32d degree, working under the "Grand Council of Rites of Scotland." This delegated authority was given under the signature of the Ill. Bro. Jos. N. Cheri, 32d degree M. P. S. G. C., who appointed Ill. Bro. Matthew McB. Thomson, representative of the said Supreme Council, to be the representative of the "Grand Council of Rites of Scotland" for the United States of America, its territories and dependencies.

The Grand Lodge Inter-Montana, regularly formed according to the laws of the A. A. S. R., resolved to take steps to enroll all Scottish Rite Masons in the United States in one federation, they themselves being the first members thereof. On the 30th day of March, 1907, the Grand Lodge of Illinois, A. F. & A. M. (incorporated), applied for and was admitted to membership, they being healed and taking the oath de fideli, to the A. A. S. R. On April 5th, 1907, five lodges in the city of Boston, which had previously worked the Rite of Memphis, were healed, took the oath de fideli, and petitioned for a Grand Lodge Charter from the American Masonic Federation. This was subsequently granted and was installed, on May 1, 1907, under the title of the Grand Lodge of New England, A. A. S. R., by the president of the Federation, Matthew McB. Thomson, assisted by the Ill. Bro. Harry Gould, deputy of the Grand Orient Espanol, and P. G. M. of the Regional Grand Lodge in Philadelphia, and W. Post, P. G. M. of the same body.

On the 31st day of August, 1907, the American Masonic Federation was incorporated under the laws of the State of Idaho, the M. W. G. M., R. W. S. G. W. and R. W. G. Secretary of the Grand Lodge Inter-Montana being the incorporators. The Grand Lodge Inter-Montana then gave the following charter to the American Federation:

T. T. G. O. T. G. A. O. T. U. Peace, Tol-  
erance, Concord, Liberty, Equality,  
Fraternity:

Unto all Regular Masons of Whatsoever  
Rite or Grade, Greeting, In the Name  
of God Everlasting:

Know ye that the Grand Lodge "Inter-Montana, A. A. S. R. Symbolic, chartered on the 9th day of January, 1907, by Matthew McB. Thomson, representative of the Supreme Council of Louisiana, has granted and does by these presents grant unto the Supreme Lodge of the American Masonic Federation, incorporated under the laws of the State of Idaho, all of the Masonic powers, privileges and prerogatives as a sovereign Masonic power, of which the said Grand Lodge Inter-Montana is itself possessed.

As witness our hands and the seal of our Grand Lodge, this 21st day of Eloul, answering to the 31st day of August, A. H. 5667, A. D. 1907.

(Seal) M. McB. THOMSON,  
M. W. G. M.  
J. W. LANGFORD,  
M. W. G. Secy.

Since then, in spite of all opposition, misrepresentation and persecution, instigated and propagated in the spirit of intolerance, the progress of the American Masonic Federation has been phenomenal. It is now represented by Grand and Subordinate Lodges in sixteen states, and on the Atlantic and Pacific coasts. It is already recognized as a regular Masonic power, and foreign powers are exchanging representations with it. Here, at home, as an exponent of Universal Masonry, it has the field to itself. The Brotherhood of Man is now recognized as the Brotherhood of God, and when Universal Masonry is known as an advocate of

these principles and the Landmarks of Masonry are adhered to, and a refuge established for the worthy wanderer and social outcast, and the objects and aims of the Federation are understood, thousands and tens of thousands will array themselves under its banners, where no distinction of class is known, where men of all creeds and colors may know a Brother and depend upon his honor. Liberty, Fraternity and Equality will be the guiding star, as plain and perfect as the Star of Bethlehem, which guided that trio of BB. who sought and found the Grand Master. So mote it be.

The American Masonic Federation has passed from the stage of experiment to being a factor that must be counted with when Masonry in the United States of America is being considered, and its influence is even felt in distant lands. It exchanges representatives with Grand Orientes, Councils and Lodges in England, Scotland, France, Spain, Portugal, Italy, Germany, Roumania, Turkey, Egypt, Haiti, Cuba, Nicaragua, San Salvador, Argentina, Brazil and Mexico, and has now, at the request of several foreign Grand Bodies, called a congress of the world's Masons to meet in San Francisco in the year 1915 to discuss Masonic affairs.

The Supreme Lodge of the American Masonic Federation controls only the Craft degrees and is independent of any control by any higher grade body. The superior degrees of the Scottish Rite are given under the Confederated Supreme Council, which was created by the Grand Council of Rites of Scotland, the oldest Masonic high degree body in the world, and all high degree diplomas come direct from the Grand Council in Scotland.

While the A. M. F. does not quote the reasonableness of the fees it requires for the degrees as an inducement to prospective candidates, it is but fair to say that the scale of fees are so arranged that the most advanced degrees are within the reach of all; that it is in very truth the inward and not the outward qualifications that recommend the applicant for

to become a Scottish Rite Mason in the Craft degrees. A word concerning the advanced grades of the Scottish Rite may not be out of place.

Even amongst otherwise well informed Masons this part of the subject is little understood mainly through the fact that there are several organizations in the U. S. A. which claim to be Scottish High Grade bodies.

The principal and most pretentious of these is known as "The Supreme Council for the Southern Jurisdiction of the U. S. A." and claims to be the successor of an illegitimate and clandestine organization founded in Charleston in 1801 by five Jersey degree peddlers, who claimed to have in their possession a copy of a constitution drawn by Frederick the Great of Prussia. Next in strength is the "Supreme Council" have shown the reasons that induced me initiation.

In the foregoing part of this article I for the Northern Jurisdiction" which is the offspring of the Charleston creation. Then follow two Supreme Councils generally known as "Cerneau". I sought to make as diligent a search into the claims of these so-called Scottish Rite organizations as I had into the claims of the Craft organizations when I found that the so-called Southern Jurisdiction Council was a fraud of the worst and most bare-faced kind. The constitution claimed to possess a copy of was not the work of Frederick of Prussia, but the fabrication of those five impostors. This is acknowledged by all Masonic historians, and not denied by the S. J. itself. One writer in particular terms it "the grand lie of the order" and the claim of the S. J. Council to be a continuation of the Charleston fraud of 1801 is a gross lie, as that was moribund from birth. It never created a subordinate Council or Consistory and after a few years of troubled, and troublesome existence, died and was forgotten. Before its death, however, it gave birth to another imposture, called the Northern Jurisdiction, which shared the inglorious fate of its mother, died, and after long years of

sole surviving member sold its documents and papers to some designing men, who professed to resuscitate it. In like manner, after being dead and buried for near half a century, Albert Pike professed to revive the corpse of the Charleston Council. In reality he organized the body known as "The Supreme Council for the S. of the U. S. A. 33 A. A. S. R.,". Pike himself says in the published proceedings of his council that he did not know when he received the 33d or when he was elected Grand Commander of the council. Our readers can draw their own inference. In fact this council which is the head of all spurious Scottish Rite high degrees is a triple fraud, in-as-much as it styles itself as being of the Ancient and Accepted Scottish Rite". It is not ancient, dating as it does from 1801 (allowing its own claims of antiquity) "Accepted" as its claims have been denied from the first, or "Scottish" as it never had any legitimate connection therewith, and by its use of the name it disgraces it. These two frauds disposed of, I turned to the Cerneau bodies. Both of these were found claimed to represent a Grand Consistory and Supreme Council established in New York City in 1807 by Joseph Cerneau. This council, unlike the Charleston fraud and its Northern offspring, was founded by legitimate authority and could either of these two claimants prove their legitimate descent from it, they would without doubt be in regular possession of the Scottish degrees. Unfortunately for them they are unable to prove this, as Cerneau's council "For the U. S. A. Its Territories and Dependencies" in its union with the "Supreme Council of Terra Firma", which claimed jurisdiction over South and Central America, became a part of a new organization called the "Supreme Council for the Western Hemisphere." All the Councils and Consistories holding of "Western Hemisphere" Supreme Council died during the Morgan anti-masonic excitement except the Grand Consistory of the State of Louisiana, and it was created a Supreme Council and acknowledged as the sole

representative of the Supreme Council of the Western Hemisphere, and consequently of the Cerneau Council, which had been merged into it.

I further found that while all of these so-called Scottish Rite Councils claimed to work Scottish Masonry, none of them claimed direct connection with, or descent from any Scottish masonic body, but each claimed that the degrees had come to them with more or less directness from Scotland by way of France. That the first Masonry worked in France was Scottish, brought from Scotland, France's ancients, long prior to the foundation of the Grand Lodge system, and made popular by the Chevalier Michael Andrew Ramsey, is known to all masonic students, as is also the fact that a governing body of these Scottish degrees known as the Grand Council of Emperors of the East and West, empowered one Stephen Morin, a Jew peddler, to propagate the degrees it worked in the French West Indies; that the commission thus granted was subsequently revoked on account of Morin's misconduct; that notwithstanding this revocation Morin continued to peddle the degrees, principally to members of his own faith, and the five Jews who perpetrated the Charleston fraud were of those who received the degrees from Morin after his commission was revoked. Thus was it a fraud, superimposed upon a fraud, conceived in sin and born in iniquity.

After Morin's commission was recalled, another in the same terms and with the same power was granted to a Bro. Martin, through whom Joseph Cerneau received the degrees. Thus as I found, while the so-called Supreme Councils of the Southern and Northern Jurisdictions were self-convicted frauds, the Cerneau claimants would be regular, could they produce a clear abstract of title.

Having thus proved that outside the A. M. F., none could show proof of Scottish origin for its so-called Scottish degrees, I inquired what proof the A. M. F. had that its Scottish Rite degrees were genuine; that they came direct from Scot-

land, and that they were chartered by a legitimate body in Scotland. This inquiry elicited the following facts, culled from standard Scottish Masonic writers and published in the laws and statutes of the Confederated Supreme Councils in the A. M. F.:

#### Scottish Grand Council of Rites.

The Scottish Grand Council of Rites occupies a unique position among Masonic high grade bodies, claiming as it does to be self-existing, the parent of many, the offspring of none. It is the custodian and preserver of those legendary and philosophical degrees so dear to bygone generations of earnest and enthusiastic Masons, though little known to their present day successors, if we except the noble and zealous band of Masonic students who prize knowledge more than ribbons and jewels. It embraces within its bosom all Rites and Systems which have in the course of time been grafted on, or gathered around the parent stem of Scottish Masonry, excepting always the Craft, Royal Arch and Knight Templar degrees, controlled by Grand Lodge, Supreme Grand Chapter and Grand Encampment, and which by its constitution it acknowledges to be the property of these grand bodies, and with which it has neither right nor inclination to interfere. That the principal degrees embraced in the various Rites (these Rites themselves being but modern methods of arranging or grouping ancient degrees) were known to our Ancient Brethren and practiced by them in Scottish Craft Lodges in the eighteenth century, is admitted by all Masonic historians, and can be amply proved by old diplomas and documents still existing, and that when forbidden by Grand Lodge to work other than the Craft degrees in the Blue Lodge, they transferred their knowledge and continued their work in the then recently organized Knight Templar Encampments, of which they became the leading spirits, is equally well known. Here, however, after a time the spirit of change and reconstruction manifested itself, and the possessors of the higher grades becoming tired of shelter-

ing under the shadow of other wings, sought a last abiding place of their own where Scottish Masonry, which had enriched the Masonic systems of the world, could be governed in the end of its being by Scottish Masons in a worthy and fitting manner, without foreign aid or interference, and the result was the Scottish Grand Council of Rites.

During the years which have passed since the force of circumstances compelled the Grand Council to withdraw from the shelter of Grand Encampment, numerous degrees which have been worked by Grand Chapter and Grand Encampment have been placed under its control, and many other degrees and orders which had been introduced into Scotland from foreign sources, such as the Sat Bhai, the Mystic Shrine, the Eastern Star, etc., have there found shelter also.

The first charter granted by the Grand Council to work outside Scotland was granted to Frates in the Valley of Montpelier, Idaho, under the name of Jacques de Molay Council of Kadosh No. 21. The date of the charter is April 20, 1900. The next year another charter was granted also for Idaho, under the title Universal Council "A." From these two Councils as a basis the Confederated Supreme Council was organized by the Ill. F. V. McB. Thomson, by virtue of a patent granted him by the Grand Council of Rites in 1898, as follows:

#### PATENT.

"Unto all Free and Accepted Masons of whatever degree, Greeting: Know ye, we, the Most E. and R. Sovereign Grand Master and High Priest of the Scottish Grand Council of Rites, authority and power our trusted and well beloved Brother, Cousin and Brother in the Bond, Matthew McBlain Thomson, xlviii. 33, 1896., to confer on any worthy Mason a degree recognized and wrought under the Grand Council, and to establish Councils, Conclaves or Tabernacles for working the same, in any country where there is not already a Grand Body working such degrees, and this shall be his warrant to



doing.

"As witness our hand and the seal of Grand Council. At Airdrie, Scotland, this twentieth day of April, A. D. 1898.

PETER SPENCE,

M. E. and R., S. G. M. and H. P.

The action of Frater Thomson was inspired by the Grand Council of Rites, and the Confederated Supreme Council acknowledged to be a regularly constituted Grand Body at a meeting of the Grand Council held at Glasgow, Scotland, on the 3rd of April, 1907. This acknowledgment was reiterated and emphasized in the 1916 report of the proceedings of the Grand Council, as follows:

"Unto all to whom these presents may come: Greeting. This certifies that "M. Ill. Bro. Matthew McB. Thomson, "33. Degree, xlvii. Degree, 90. Degree, "96. Degree, etc., is the Grand Representative of the Scottish Grand Council of Rites in the United States of America, and he only has authority to act in our name. This further certifies that the only A. and A. Scottish Rite body organized in the United States of America with the consent of this Grand Council of Rites is the Confederated Supreme Council, of which M. Ill. Bro. M. McB. Thomson is Grand Commander, "and R. S. Spence, Grand Secretary."

This was sufficient to convince me and believe to convince any impartial inquirer, that all the so-called Scottish Rite high grade bodies outside the A. M. F. and its Supreme Councils are frauds if they claim Scottish authority, and that the sole legitimate representative of the genuine Scottish high degrees in the U. S. A. is the Confederated Supreme Council in the A. M. F.

The Knight Templar and other degrees are practiced either under the supervision or in connection with the A. M. F. of the Confederated Supreme Councils, and how they came to be thus connected, will form the subject of another article, these could not be treated in this article in a manner to make the subject intelligible. As it is, much has been con-

densed, as were it entered into in full, volumes would be required to follow all the devious turns and windings that have comprised the history of these fraudulent so-called Scottish Rite bodies in the U. S. A.

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#### CORRESPONDENCE.

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516 23rd Avenue,

Scranton, Pa., June 23, 1913.

M. McB. Thomson, 33., 90., 96.

M. Ill. Sir and Bro.—Having a desire to know how you are personally, I have concluded to drop you a few lines. By all accounts, according to the magazine, the A. M. F. is progressing successfully and working onward in propagating the principles of Universal Masonry. Much has been done and much more can be yet done through the columns of the Universal Free Mason. It is a magazine which reflects credit upon its editors, from the standpoint of Universal Masonry and the determination so manifestly right, which it maintains in support of Scottish Masonry. The BB. without exception should subscribe for the magazine, as it is what we might term a thoroughly fearless Masonic thought expositor. It carries the Masonic student into the field of Masonic history and especially the genuine authentic history of the Ancient and Accepted Scottish Rite of Masonry, which the distinguished illustrious editors are the able exponents and learned expounders of that Rite as it has been handed through the legitimate original source, and not through extraneous or foreign channels. I regret to read of the demise of the late Most Ill. Brother John Yarker. Some years ago he conferred upon us the bronze or of merit. As my subscription has expired with the June number, I enclose one dollar for renewal of the same. Kindly hand it to the party having charge of the subscriptions at your convenience.

With best wishes, I remain,

Yours fraternally,

MARTIN JOYCE.

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## OFFICIAL.

Owing to pressure of business, Bro. Hemrich has been compelled to resign the office of Provincial Grand Master of the State of Washington.

Brother Eduard P. Edsen, 33., 90., 95., K. G. C. L. C., Maynard Building, Seattle, Wash., has been commissioned Provincial Grand Master of the State of Washington.

Bro. Wm. Schutz, R. W. M. of Kilwinning Lodge, Seattle, and Deputy of the S. G. M., in the Provincial Grand Lodge of the State of Washington, has been advanced to the 86th degree of the Rite of Mizraim, the 90th degree of the Rite of Memphis, and decorated with the Lybic Chain.

The Brethren of St. Andrews Lodge, Seattle, Wash., having repudiated all connection with or encouragement of the insubordinate acts of the late R. W. M. and Secretary of the Lodge, the charter of the lodge has been restored.

The Ill. Bro. T. M. Grant, 33., 90., 95., has been commissioned Special Representative of the Supreme Lodge of the A. M. F. to the Grand Lodges of Australia.

Dr. J. H. Friedman of Brooklyn, N. Y., has been appointed Deputy Inspector for the State of New York.

Bro. James Jenson of Caledonian Lodge, Tacoma, has been awarded the honorary grade of Excellent Master.

## SCOTCH MASONRY.

(Continued)

Before leaving the subject of "Adoptive Masonry," it may be well to refer to the "Order of the Eastern Star," as introduced into the United States, and its promulgation in 1778, and its resurrection by Brother Robert Morris, who is today recognized as its founder.

This Order of Masonry, like a great

many more, has a strictly American adoption. The Order itself is of French extraction, but changed to suit the conditions that gave it birth in the United States. It flourishes in Scotland as a part of the "Adoptive Rite," and is held within the bosom of the "Scottish Grand Council of Rites," under the name of "The Adoptive Order of the Eastern Star." As we treated briefly in our last of this Order, we deem it in place to refer to the Order as it exists in the United States, and as it is claimed to be, like the Southern and Northern Jurisdictions, a purely American Rite; it may be well for our readers to understand briefly its adoption and merits.

"Brother R. Morris, well known for his enthusiasm on Masonic subjects, and his desire to make it useful as well as ornamental, truly archaeological as well as traditional, revived it for the benefit of the wives and daughters of America, to whom, often living in vast wildernesses, it might be vitally important. The obligations are founded upon the honor of the female sex, and so framed that equality and justice may be regarded as their essence, to the extent that between Freemasons and members of the Eastern Star there necessarily exist mutual obligations. Such aid as can or ought to be rendered by the Masonic body to the adoptive rite, is bound to be returned by the members of it. It is founded upon the Holy Writings, and five prominent female personages, illustrating as many Masonic virtues, have been selected, adopted and placed under the Masonic aegis. 1. Jephtha's Daughter (daughter's degree), illustrating respect to the binding force of a vow; 2. Ruth (widow's degree), fidelity to kindred and friends; 3. Martha (sister's degree), undeviating faith in the hour of trial; 4. Electa of the Benevolent (mother's degree), patience and submission under all wrongs. It can only be conferred on Master Masons in good standing, those wives, widows, sisters, daughters and mothers, ladies under 18 years of age cannot receive any degree, and half-sisters or sisters

daughters are ineligible. First Degree: Color, blue; symbol, the violet; emblem, sword and vell. Second Degree: Yellow, symbol, sunflower; emblem, sheaf of wheat. Third Degree: Green; symbol, the pine leaf; emblem, the broken column. Fifth Degree: Red; symbol, the red rose, emblem and grip, the cup and clasped hands."

We desire now to enter upon an exhaustive treatise of that branch of Masonry known as Egyptian Masonry. Our object in this is to educate the student of Masonry in this very important branch and to produce at length its history, objects and aims, and its connection with Scotch Masonry, and its importance, as a prominent Order in the bosom of the American Masonic Federation, under the names Mizraim and Memphis. I do not desire to pose as a controversialist, nor to strenuously adhere to one or more favorite theories, as to the history of these Rites, but I do desire to present the truth of the whole matter as I have had it presented to me and as I understand it. A few years ago an exalted Mason in the United States wrote to me, asking many questions on Masonic truth and lore, and among these questions the following: "I am very anxious to get the Rites of Mizraim and Memphis myself from duly constituted authorities."

Before taking up the subject in extenso it may be well to give a short biographical sketch of Count Cagliostro, as his name and fame will often appear in the following pages, and it will be necessary to connect his acts with the subject matter, and to obviate research on the part of our readers into his history we will briefly state it here.

Count Cagliostro was born at Palermo, Sicily, on the 8th of June, 1743. His true name was Giuseppe Balsamo. In 1769 he left his birthplace, and in company with the Greek sage, Althotas, he traveled in Greece, Egypt and Asia. About this time, and in Rome, he married a beautiful woman, although he himself was, in physical appearance, anything but prepossessing, by the name of Lorenzo Fel-

ciani, and together they traveled through Italy, Germany, Russia and Great Britain. In 1780 he founded lodges of Egyptian Masonry in Warsaw, Strasburg and Paris. He shortly afterwards went to England and associated himself with the followers of Emanuel Swedenborg. He gained some celebrity in Paris in 1785, through the influence of Cardinal Rohan, who presented him to the French court. Thomas Carlyle, the celebrated historian and writer, showed himself Cagliostro's implacable enemy, as evidenced in his essay (1833) in his *Miscellanies*. But Carlyle was the bitter foe of everything Masonic.

One Masonic writer and historian gives him at least justice, and we cheerfully accord him space to briefly review his article:

"The subject of Alexander, Count Cagliostro, his acts in this world as a man and a Mason, and indeed the whole course of his life, is fraught with more difficulty than at first appears. Like Count or Prince Bismarck, he might well be said to be the best abused and most hated man in Europe. It has ever been the fashion to load him with opprobrious titles, and in all ways to consign him to infamy, and in even the calm light of the next century the name of Cagliostro has been associated with fraud, humbug and even greediness.

"I am sure that the time has come for a review of the lives of such men as Cagliostro, St. Germain, Mesmer, Dupuytren and others."

This writer then follows with a dissertation on the social conditions of Europe and the great influence of the Catholic church and its war against any and everything not in strict accord with its doctrine and discipline, and plainly shows that Cagliostro was a martyr to his espousal of Masonry in his day. This writer gives his birth name as Joseph Balsamo, and his birthplace at Palermo, and adds: "The position of philosophy, as understood in reference to the natural sciences at the period of Joseph Balsamo's birth, was very singular. Scientific

men, unless under the special protection of powerful nobles, or of princes of the Church of Rome, dared not to make known their discoveries, that church being very naturally adverse to the substitution of the *a posteriori* argument to the *a priori* form: as it had been settled by the church, so it was to remain, until the machine of human society was forced onward, not by human ordinances, but by the will of Providence, interpreting itself and being interpreted at the same time by the events of the world, and the men appointed to carry out this mode of interpretation. Balsamo was born at Palermo, the 8th day of June, 1743, at a time when the onward progress of Masonry on the continent, having been powerfully supported by the great "heretic" state, England, was exciting the anxiety of Roman ecclesiastics; anathemas had been hurled in 1738 against that body or fraternity; manners were everywhere as easy and lax as the best well wishers of the system of the confessional could desire; while at the same time the nations of the north were engaged in either overt or covert active protest against the infringement of liberty of conscience and individual rights of private judgment. It would seem, in the case of young Balsamo, that his parents died when he was a child, leaving him in the care of some maternal uncles. His early schooling was had in the Seminary of St. Roch at Palermo, and afterwards, at the age of thirteen, he was placed in the convent of the Good Brotherhood at Castiglione."

While at this school he made great progress in such chemistry as was taught in the convent. On his retirement from this school he returned to Palermo, and entered into the study of such chemical and medical science as he could attain. He afterwards left Palermo and went to Messina, where he encountered a great Hermetic sage, called Athotas. This connection with occult science rendered him a fit object for ecclesiastical rigor. He was afterwards confidentially employed by the Grand Master of the

Knights of Malta, Pinto, as a chemist in his laboratory, by whom he was recommended to Naples under the protection of one of the Knights. He there made the acquaintance of a Sicilian prince, who also honored him with support." Is it possible that a man of such engaging manner could have been the lying impostor his enemies endeavored to prove him? We again quote: "Probably in consequence of orders from his ecclesiastical superiors, he left Messina again, and apparently supported himself by pursuits in connection with art. It is stated that in Naples and Rome he sometimes appeared in a secular and sometimes in an ecclesiastical dress, which, unless it had been winked at by the authorities of those cities, would have at once subjected him to the utmost rigor of the Inquisition. At Rome he married Lorenzo Feliciani, a young woman of strangely fascinating beauty, and who afterwards appears in connection with him in the course of his career."

It is not our purpose here to follow him and his varied fortunes through the stormy career he encountered by the severe persecution of the church and the other enemies he had made, but will take up his life in 1772, in London, at the age of twenty-nine. There he suffered greatly from financial and social reverses and was driven to all kinds of schemes to maintain his standing in society. This gave his biographers a theme for scandal. He then went to France and affiliated himself to the Jesuit Chapter of Clermont, but returned to England in 1776. Here he received the first three degrees of Masonry in the Esperance Lodge, No. 289, at the King's Head Tavern, in London, in 1776.

His biographers charge him with all kinds of infamy. They allege he was a Catholic spy and that he became connected with Masonry only in that capacity. This we do not credit, for the reason that all through his stormy career he was bitterly opposed by the Roman church, and his end will justify this belief. In 1789 he set up a lodge of Egypt

nian Masonry at Rome. The Catholic Church had him arrested and he was thrown into the Castle of San Angelo, tried by the Inquisition in December, 1789, condemned to death, but afterwards sentenced to imprisonment for life as a foe of the Roman Catholic religion, and he finally died of apoplexy in 1795, in the prison of St. Leo, in the Duchy of Urbino. It has always been the way of the world to scorn its best educators, and Cagliostro was no worse than others. We will conclude this short sketch by again quoting from the same authority:

"His system of Masonry was not founded upon shadows. Many of the doctrines he enunciated may be found in the Book of the Dead, and other important documents of ancient Egypt; and though he may have committed the fatal error of matching himself with the policy of Rome and getting the worst of it, I have not yet been able to find one iota of evidence that he was guilty of anything more reprehensible than an error in judgment during his various journeys. Count Cagliostro was an intimate friend of Lord George Gordon, whose reputation was bound up with the No-Popery riot of 1780, and therefore the partisans of the Pope would lose no opportunity of censuring Cagliostro."

We hope our readers who follow the life and fortunes of this great man will read both sides of his history and impartially judge him.

Before taking up the history of the Rites of Memphis and Mizraim, as practiced by the Confederated Supreme Councils, we will take up the subject of Egyptian Masonry, as it was introduced into Europe by a Jutland merchant, named Ananiah, about 1771. This man was met by Cagliostro in Malta, and they became acquainted. This man taught the doctrines of Manes. He claimed to hold the post of Grand Kophta, a title borrowed from that of the High Priests of Egypt. He proposed to conduct his disciples to perfection by moral and physical regeneration.

"He taught that the philosopher's stone

was no fable and in that belief many before and since his time have shared; and he also promised to his followers to endow them with the pentagon, which restores man to a state of primitive innocence, forfeited by Adam at the fall. Egyptian Masonry he asserted to have been instituted by Enoch and Elijah, who taught its divine mysteries, and he reintroduced adoptive or androgynous Masonry. All religions were tolerated under this system; a belief in God was the sole qualification, with the additional necessity of having been regularly initiated into the three degrees. Three additional degrees were added, and the initiates, if men, assumed the names of the ancient prophets, while the women took the names of the ancient sybils. The following obligation was taken by the men: "I promise, I engage, and I swear, never to reveal the secrets which shall be imparted to me in this temple, and blindly to obey my superiors." The female oath was as follows: "I swear before the eternal God, of the Grand Mistress, and of all who hear me, never to write, or cause to be written, anything that shall pass under my eyes, condemning myself, in the event of imprudence, to be punished according to the laws of the grand founders, and of all my superiors. I likewise promise the exact observance of the other six commandments imposed on me; that is to say, love of God, respect for my sovereign, veneration for religion and the laws, love of my fellow creatures, an attachment without bounds to our order, and the blindest submission to the rules and code of our ritual, such as they may be communicated to me by the Grand Mistress." The lectures or addresses delivered to the Initiates are too lengthy to be admitted here, but they are well worth reading and considering in an exoteric way.

The lodges of Egyptian Masonry were dedicated to St. John the Evangelist, on account of the great affinity existing between the Apocalypse and the ceremonies of the ritual. The emblems used in the Rite were the septangle, the triangle, the

trowel, the compass, the square, the gavel, the death's head, the cubical stone, the rude ashlar, the triangular stone, the wooden bridge, Jacob's ladder, the phoenix, the globe, time, and others. It seems somewhat uncertain at what time Cagliostro perfected his system. In November, 1786, he appeared in London, and tried to unite the Swedenborgians and the members of the Rite of Zinnendorf, and issued the following advertisement, which appeared in the Morning Herald: "To all true Masons. In the name of Jehovah. The time is at length arrived for the construction of the new Temple of Jerusalem. The advertiser invites all true Masons to meet him on the 3rd Inst., at 9 o'clock, at Reilly's Tavern, Great Queen street, to form a plan for leveling the footstone of the true and only Temple in the visible world." Cagliostro does not seem to have succeeded in this attempt, and in a short time he appeared in France, and again assumed charge of the numerous bodies that he had established there in 1782, when he established at Lyons the "Mother Lodge of the Egyptian Rite," from which emanated a great many daughter lodges.

With the fall of Cagliostro and the termination of his brilliant career, there seems to have been a decided lull in the practice of Egyptian Masonry. In fact, outside of France, its practice was not kindly received. Before leaving this part of the subject, it may be as well to state that notwithstanding the fact that each and every one of his biographers have slated him as the greatest imposter of any age, credit must be given him for the arriving at the summit of his ambition. Thomas Carlyle says he was of lowly birth, that he was ill-formed and his physical appearance was repulsive. Yet he married the most beautiful woman in Europe. He received a very meager education, being employed as an assistant to the apothecary in a convent; yet he became a recognized adept in medical science. He was charged with being implicated in the "diamond necklace episode," yet the guilty parties were con-

victed, but he was exonerated. He was charged with being a Catholic spy, yet so great was the hatred and abhorrence of the Catholic church that it constantly sought his destruction. He is charged with being low bred, ill looking, void of culture, repulsive in his habits and appearance, and yet he nob-nobbed with royalty, was feted and courted by the best people of Europe, including the Empress Catherine of Russia. He led a brilliant life, was a Beau Brummel in attire, was conveyed from place to place in the carriages of the wealthy, had for his patrons the highest officials of both church and state, and would have extended his life long after his 52 years but for the bitter hatred of the Catholic church, which hounded him to his death and consigned him to a living tomb, for no other reason than that he was a Freemason. Funk-Brentano, in the "Diamond Necklace," says of him: "At Paris, Cagliostro showed himself to be what he had been at Strasburg, dignified and reserved. He refused with haughtiness the invitations to dinner sent to him by the Count Artois, brother of the king, and the Duke of Chartres, prince of the blood. He proclaimed himself chief of the Rosicrucians, who regarded themselves as chosen beings, placed above the rest of mankind, and he gave to his adepts the rarest pleasure. He possessed the science of the ancient priests of Egypt. His conversation turned on three points: (1) Universal medicine, of which the secrets were known to him; (2) Egyptian Freemasonry, which he wished to restore and of which he had just established a parent lodge at Lyons, for Scotch Masonry, then predominant in France; (3) the philosopher's stone, which was to ensure the transmutation of all the imperfect metals into fine gold."

However, we have no desire to defend him nor his pursuits, nor to take part in his teachings of Egyptian Freemasonry; but, as the Rites of Memphis and Misraim are called Egyptian, and seeing that we announce to the world that within the bosom of the Confederated Supreme Con-

his repose the "Sovereign Sanctuary of the Egyptian Masonic Rite of Memphis 96 degree" and the "Supreme Council of the Rite of Mizraim 90 degree," it becomes our duty to preface our subject with the foregoing to show our readers the necessity of diverting their mind from the subject of Egyptian Freemasonry, as practiced by Cagliostro and his compeers, and show there is nothing common between the two principles and practices. We believe in giving his Satanic Majesty all the credit due him, and likewise to Cagliostro, if for no other reason than when the Catholic church condemns a man to death for no other reason than that he is a Freemason, we feel that there must be some virtue in him deserving of remembrance.

#### The Egyptian Rite of Memphis, 96 Degree.

We will introduce this part of our subject by quoting from "Mackenzie's Masonic Cyclopaedia." This author says: "In 1829, Brothers J. E. Marconis and E. N. Mouttet, dating from the Valley of Paris, set forth the elaborate system known as the Oriental Order, or Rite of Memphis, with statutes, regulations and every other appliance necessary for the due development of an Order. But they subsequently took it to Marseilles and Brussels. Bro. Marconis had been elected Grand Hierophant, 7th July, 1838, the Councils being formed in the following September. 1. Sanctuary of Memphis, composed of the Grand Hierophant and six Patriarch Conservators, nominated for seven years, 93 degree, of which Dr. Morrison of Greenfield, a member of the Rite of Mizraim, was one. 2. Mystic Temple Grand Master and six dignitaries, five years, 92 degree. 3. Sovereign Grand Council, President and six officers, five years, 91 degree. In November, 1839, the Brothers Bedardide, heads of the Rite of Mizraim, attempted to have the Memphite Lodges closed, but they failed on this occasion, although they were declared dormant, 15th June, 1841, finally ceasing to work in 1842. A Council of seven members, entitled Mystic Temple, 95 degree, was however appointed as a watch Council, con-

sisting of Brothers J. Et. Marconis, Henry Delapline, Dr. J. E. Audibert, Henry De Payen, de Laroussie, Honore Gazay and Baron de Poederle. On the 5th of March, 1848, the Rite of Memphis resumed labor at the Grand Orient of Paris and three Councils were again installed. 1. Mystic Temple, 95 degree; Grand Hierophant and six Patriarchs; 2. Sanctuary, Grand Master and six Patriarchs, 95 degree; 3. Sovereign Grand Council, President and six Princes, 94 degree. A Chapterial and Areopagite Lodge, called Disciples of Memphis, was the Senior Lodge. It was founded by St. Honis of Cairo, a relative of the Marconis, in 1815. In 1849 the General Statutes were republished in the "Sanctuaire," and five Councils watched over the administration. In November, 1862, the Rite of Memphis was admitted as a subordinate Masonic system to the Grand Orient of France, and Brother Marconis surrendered his power to that body."

The Rite of Memphis was introduced into New York by Bro. Marconis, its founder, in person, November 9th, 1856. Bro. John Yarker gives him the following titles: "Supreme Chief of the Order, Great E. of the S. C., Sub. Com. of the three legions of the Knights of the O.; Member of the Alidee, decorated with the great Star of C. of Eleusis; President of the Mys. 96th and last degree; Honorary Grand Master of the Philosophical Persian Rite; One of the Grand Commanders and Inspectors of the Rite of Mizraim; Honorary Member of the Sub. G. Council, and Sovereign Grand Consistory of the Ancient and Accepted Scottish Rite, and the Members composing the Celestial Empire of the Masonic Rite of Memphis."

The Rite of Memphis consists of 96 degrees, and Bro. Yarker states that this was composed of the 33 degrees of the A. and P. Rite, and 62 collected from a great many other Rites. He also says that "it was a most valuable collection, and, we think, should have remained intact." This statement was made by Bro. Yarker in 1872, and he did not know then that it has remained intact, and is now,

with all its degrees, in the bosom of the Scottish Grand Council of Rites of Scotland, and also with the Confederated Supreme Councils of the U. S. A. We will deal at length with this subject matter later on.

After the reduction of the rite in 1866, the Grand Orient vided all the Charters, and the American Sovereign Sanctuary took up its position in the bosom of the Ancient Cerneau Council of the Scottish Rite of 33 degrees. The Grand Orient of France then chartered Craft Lodges in America, and in consequence of this T. I. G. M. Harry J. Seymour, 33 degree, A. & P. R., withdrew his representative, Ill. Bro. Heuillant, G. M. A., France.

We will have to retrace our steps a little to make the proper connections. In March, 1857, Bro. Marcont's granted a charter to a "Sovereign Grand Council General," giving it power to work up to and including the 94th degree, appointing the Ill. Bro. David McClellan, Sovereign Master. Bro. McClellan held the office until the expiration of his term, and not desiring to again serve, he appointed Ill-Brother Harry Seymour as his successor, which appointment was accepted by the B. B.

ROBERT S. SPENCE,  
33., 90., 96.

(To be continued.)

## THE UNIVERSAL FREE MASON.

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### EDITORIAL.

With the present number starts the sixth volume of the "Universal Free-mason. During the five years of its existence it has been a faithful and fearless advocate of universal Free-masonry and encomiums have been paid it for that stand by both friends and enemies. Its position is unique in the field of Masonic Journalism in the United States, as it is the only exponent of Universal, as opposed to sectional Masonry, and because it is the only non-commercial Masonic journal in the United States, as its Editors and contributors give their services free. The labor is with them one of love. Let the BB. then do their part and by subscribing aid the Editors in making the Magazine reach further and do more good.

The Grand Secretary General has sent notices to the several Lodges in the A. M. F. of proposed changes and amendments in the Laws. This is required by our articles of incorporation to be sent to the Lodges three months before the meeting of the Supreme Lodge. These proposed amendments should be carefully considered by the BB. so that the delegates from the lodges can act intelligently.



We have this month to report the organization of a new lodge in Brooklyn New York. As the lodge starts with thirty members several of them old and experienced masons all zealous workers for universal masonry its success may be considered assured.

A contemporary informs its readers that the Grand Lodge of Arizona "York" has decreed that a man must be able to read and write to receive the Symbolic degrees. Masonry stands for education and the spread of knowledge, but why should a man be punished for what was in all likelihood no fault of his, and who might in all that goes to make a good mason be the peer of the best educated in the community, and certainly much better material than scores of Presidents of banks and corporations whose records have secured them board at the State's expense have been remarked before. the Yorks are peculiar.

For some years past the Southern Jurisdiction fraud has given up the claim to kingly origin for the equally lying claim to be the "Mother Council" of the world, they now seem to go one better than that as in a newspaper item the title is "Supreme Council of the world", they seem to believe in the old saying that the sin of a lie is in telling a small one.

In another column we reprint an item culled from "The New Age" a magazine which mis-represents Scottish Masonry as the official organ of the Charleston Rite. In this item it is related how one Joseph Pomphrey who runs a degree shop in Covington Kentucky, was fined for conferring masonic degrees on a man in Cincinnati. In speaking of Pomphreys body the New Age man uses the regular stock epithets and talks of its "bastard parentage". We hold no brief to defend Pomphrey nor do we intend to do so, but we would like to have it shown to us wherein Pomphreys fraud is any worse than the Charleston fraud, unless it be

that the Charleston fraud is older, bigger and richer, and so can command a better price for its degrees. It is true that Pomphrey had no regular authority for starting his Council, and that what authority he claims is fraudulent, but, what authority had the five Jews who started the Charleston Council?, and has not their pretended constitution from Frederick been proven a fraud time and again until even they themselves have been for fair shame compelled to drop it? does it not look to the dis-interested observer like a case of the pot calling the kettle black?

### MASONRY AND BUSINESS.

There are men who say Masonry is one thing and business another. Masonry, however, is honest business, good citizenship and correct living. A Mason should apply his Masonry to his everyday life, else he is not a good Mason. It is not only Masonry, but it is good business for Masons, as far as possible, to have business dealings with each other, for when you are dealing with a brother Mason you have every reason to expect a square deal, and you are pretty sure to get it. There are exceptions, it is true, but they are few. Moreover, where a brother Mason's goods and prices meet those of his competitor, he is masonically entitled to your business and to the patronage of those dependent upon you.—Masonic Chronicler.

### LESSONS OF THE DEGREES.

The "Higher Degrees" are meant to assist the seeker after truth, not to find it for him, but to make its discovery easier.

All who have taken the "higher degrees," however, do not find Truth. But if in his ignorance a man thinks that he is honored by being permitted to wear symbols whose meaning he does not understand, or even try to understand; if he takes pride in the reflection that he got his "honors" at a low price, so much

per degree; and if the fact of his admission to the higher bodies makes him arrogant, or vain, or any less devoted to his Blue Lodge, then that man has not yet become a Master Mason.

This is not the fault of the higher degrees. The failure is in the character of the candidate. He has not yet learned to subdue his passions, nor set himself to improve in Masonry.

Let us hope that the sublime principles of Free Masonry, the same yesterday and tomorrow, the same to the watcher of the desert and the builders of the Panama Canal, the same in the first as in the thirty-third degree, may in time pierce this armor of ignorance and self-conceit and wake up the living soul that lies slumbering there.

Yet, "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—Student in the Tyler-Keystone.

#### ADOPTING CHILDREN OF MASONS BY THE LODGE.

The ceremony of adopting the child of a brother by his lodge is old in Masonry, though practiced more by the Latin than by the Anglo-Saxon Masons. The ceremony as performed by our Latin BB. is also more ornate than that used by the English speaking lodges, and for the information of the BB. generally and in response to several inquiries, we give the ceremony as practiced by the Sovereign Saanctuary of the Rite of Memphis in Italy.

##### Ceremonie for the Adoption of Children. Sons of Masons.

The strange title of Baptisme of the Lewtons comes from the English communion, and the whole indicates that it had its origin from the "Ancient Reunions" of the Architects and Constructors.

In our Rite we give it a more characteristic definition, because we forbear that the adoption of children be an anticipated initiation to educate them Masonically from the tender age to the precepts of the order. To have thus BR. instructed and affectionate, the aim of our worthy family.

History reveals to us that in ancient times, when the wife of a Brother Mason was in family circumstances, the W. W. Master of the lodge to which her husband belonged would send to her the Brother Hospitalier to learn the condition of her health and the financial resources. If needed, the lodge would not only take care of her needs, but it would also send a doctor to care for her prior to the birth and during the birth if needed.

This custom has been abandoned greatly in later time, but is still practiced in some circumstances, and proves the great strength and importance of the fraternal bond, which unites and must unite the members of the Masonic family. Because when a woman has been and is the object of such care at the hands of the society to which her husband belongs, she will certainly have for said society our eternal recognition, and will hasten to have her son put under its protection.

The adoption of a child today is thought without object of utility by those who do not understand such importance.

On the contrary, when a child educates itself in sane principles, it is not an indifferent human being.

The Masonic adoption would interest the profane world in the highest degree and reflect to the society all the splendor of its results.

The lodge, on her part, should engage herself in certain cases to take care of the child, especially if it loses its father and mother, looking after all its needs, form his heart in the precepts of Masonry and develop his intelligence, guiding his spirit in the straits of reason, to set him out in a profession to his taste, and put him in a position where he is able to create himself an independent and honorable position.

Equal advantages should be applied to favor the girl orphans, because they more than the boys, need support and help to guard against the misery and seduction which we so often see them in, resulting in their ruin.

In ancient times the child was adopted from the first day of its birth. The mother hardly recovered from the consequences

childbirth, presented him in the Temple, where he was received by the Junior Warden, who assumed the title of Godfather.

On the contrary, today the child must be seven years of age to be received.

Fixing this age of adoption was properly characterized, because at seven years the child can perhaps remember the function not only, but is more easily instructed in the Masonic precepts.

But if the child becomes an orphan prior to seven years of age, the adoption shall be made with anticipation and at the request of the parents.

The adoption could take place yet in infancy, but in this case it shall be renewed at the age of seven years.

Each lodge should provide from the beginning a special relief fund for the adoption, to be in condition to meet the necessary expenses for the education of the children or adopted children should the parent present itself, the duty of adopting one or more children.

#### Ceremony.

The ceremony of adoption should usually be practiced in the spring time, the season representing the symbol of the infancy of nature.

For said ceremony two apartments are necessary, but in case it is not easy to obtain, the lodge uses the ante-room.

The lodge opens in the first; then the BB. all march in procession to the salon, where the parents of the child to be adopted are assembled.

The salon should be roomy and arrayed in Masonic temple form, decorated with taste and lighted with splendor.

In front of the throne there should be a table covered with a red cover with golden fringe. On same, at the right, a vase of flowers, and to the left, two incense burners of silver in the form of stars, containing one fresh bread, one glass of wine and one of honey.

While the lodge is occupied with the ceremony of placing the BB. in the salon, the ceremony masters withdraw to the ante-room and invite the interested to enter, placing the ladies in the East and the men in one or two rows in front of

the columns, keeping the room for the BB.

They then advise the R. W. M., who commences the ceremony.

The lodge files out of the Temple in procession with the banner.

Opening the procession, the E. A.; then the F. C., and following the M. M. and BB. of other degrees, and last the R. W. M., followed by the child or children already adopted, if any, and by the dignitaries and officers.

Arriving in the center of the salon he salutes with the mallet and seats himself, inviting the others to do the same.

After all are seated, the profane remain seated, and the Masons rise, he gives one knock with the mallet, repeated by the J. W. and S. W., and it is the signal for the opening of the ceremony of adoption, which starts with a discourse between the R. W. M. to the guests, after which the master of ceremonies knocks at the door.

R. W. M.—Bro. Inner Guard, attend to the alarm.

I. G.—(Opening the door a little, assures himself, and says)—R. W. M., there is a brother of this R. W. lodge, together with his wife, waiting to present their child to have it adopted by this R. W. lodge.

R. W. M.—What does the act of adoption consist of, Bro. Senior Warden?

S. W.—R. W. M., the adoption consists in taking the child into our fold, to take your needs and in the guarding and guidance, educate and instruct, and watch it walk a straight path, taking at the same time care of all its material needs, if it should become an orphan.

R. W. M.—Brother J. W., does this child become a Mason with his adoption?

J. W.—No, R. W. M., only he is entitled to be present at all solemnities of the order and takes place at the foot of the throne.

R. W. M.—At present, as you have explained to us, the duties which bind us after the adoption, I ask you to answer if you have decided to maintain the obligation which this R. W. lodge assumes in adopting the child, which is in the vesti-

sole waiting.

(Repeats the same.)

S. W.—(Hardly finished, when he gives a knock with the mallet, to which all BB. rise to order, and this shall be their assent.) Then says: R. W. M., the BB. in both columns unite strongly to maintain the obligations, which at present the lodge assumes towards the child which it is about to adopt.

R. W. M.—Brother S. W., which of the BB. chosen and accepted, accepts the sacred duty of godfathers?

S. W.—(Reads the names.)

R. W. M.—Brother Ceremonie Master and BB. Godfathers, you will retire to the vestibule and conduct the parents and child to be adopted according to the custom of our rite.

Ceremonie Master (together they retire with the children already adopted, if any, and pay their respects to the parents and the little one. The oldest of the godfathers, the one being the oldest as a Master Mason, says to the mother:

"Madame, you have survived the prejudices which still rule the profane world against our sublime institution. You have confidence in us and we feel sincerely grateful to you. Could you find in this place of peace, of concord and fraternity the pleasure and the continual happiness? Madame, the lodge has charged me, together with the other dear brother which I have presented to you, to help you in all 318 Woodward Ave., Detroit.

ing of your son. Do you accept us as his godfathers?

Parents answer yes.

Godfathers—(The oldest one takes the mother by the arm, the youngest one the child, and thus enter the lodge. The father seats himself between his BB. as soon as he enters and the procession marches to the throne (where the R. W. M. is seated), under an arch of steel, until they reach the R. W. M.

R. W. M.—Addressing a brief discourse to the mother and child and to the godfathers. He then initiates the child to the E. A. degree, without giving him the sacred word or grip, etc.

After the initiation he makes the proclamation to the Lodge and completes the function by presenting a ring to the mother as a souvenir of the solemn act contracted between her and the lodge.

After this ceremony the mother and child are seated; also the BB. of the lodge and the Brother Orator makes a suitable speech for the occasion.

R. W. M.—Brother S. W., be so kind as to circulate the widows' box.

S. W.—Charges the ceremony master to circulate the widows' box.

Ceremony Master—(After having done his duty, he returns the box to the Orator, who counts the money and hands it to the R. W. M.)

R. W. M.—He communicates the result and puts it in the adoption fund. He then asks that the lodge enter in procession to the Temple in the same manner as it left it. Arrived in the Temple, the lodge is closed in due form and all BB. return again to the salon, where the rest of the evening is occupied by a banquet and other amusements which are thought to be proper for the occasion and which are arranged beforehand.

—Translated from the French of G. B. Pessina, 33., 90., 97., by Aug. Spilmer, 33., 90., 95.

#### DATE OF MEETING OF LODGES.

Michigan—First and third Fridays, at streets, Hall No. 7, fourth floor. A. E. Euphrates No. 41—Every Thursday at Euphrates Hall, 318 Woodward Avenue, Detroit.

Lodge St. Clair No. 33, meets first and third Mondays of the month at 180 Washington street, Chicago, fourth floor of the K. of P. Building. John Mirable, Right Worsh. Master.

Trinity Lodge No. 44, meets first and third Wednesdays of each month at the Masonic Hall, 1923½ First Ave. Seattle, Wash.

Robert Burns Lodge meets on the second and fourth Wednesdays, same place.

Harmony Lodge No. 15 meets first and third Wednesdays in K. of P. Hall, 60 South Second St., San Jose, Calif.

G. Garibaldi Lodge No. 6 meets every

second and fourth Thursdays, 161½ South Main street, Salt Lake City, Utah.

St. Johns Lodge No. 8 meets every Tuesday evening at 8 p. m., 542 South Spring street, Los Angeles.

Rob. Roy Lodge meets every Friday night, 542 South Spring street, Los Angeles.

George Washington Lodge No. 42, Cle Elum, meets every Monday evening in the Moose Hall. John J. Kashenikov, Secretary.

Justice Lodge No. 2 meets on the first and third Saturdays of each month in the O. O. F. Hall, Diamondville, Wyo.

Acacia Lodge No. 2, A. A. S. R., of Cyandotte, Mich., every Monday evening at 8 p. m. Regular on or before full moon.

Viking Lodge No. 75, A. A. S. R., meets every Friday evening at 1225 Milwaukee avenue. A. Busch, R. W. M.; Arthur P. O. Skanden, 1321 N. California ave., Secretary. All Masons cordially invited.

Provincial Grand Master of Illinois—Julia Kaczanowski, 1318 West Erie st., Chicago, Ill.

Secretary Provincial Grand Lodge of Illinois—W. H. Humphreyville, 1301 West Huron st., Chicago, Ill.

Golden Star Lodge No. 3, San Francisco, meets every Tuesday night at 8 p. m. at the German House, Turk and Polk streets. had been a patron of Laws' Harrison, R. W. M., 1213 a Stott st. H. A. Payne, Secy., 657 Hayes st.

Caledonia Lodge No. 29, of Tacoma, Wash., meets every Thursday evening at its lodge room in Masonic Hall, corner of Ninth street and Tacoma avenue, at the hour of 8 o'clock. All Masonic brethren a good standing are invited to meet with J. P. Keener, R. W. M., and J. Rammelsherg, Secretary.

Kilwinning Lodge No. 28 meets every Friday evening at 8 o'clock p. m., in the auditorium hall, 208½ Third st. R. W. L. H. J. Roberts. Secretary, H. M. Dickerson.

Glenview Lodge meets on every Wednesday evening, at 8 o'clock, at 222 a Georgia street, Vallejo, Cal.

## TEXAS

### A Clandestine in Hock from "The New Age"

Several of the clandestine Masonic lodges in San Antonio and other parts of Texas owe their origin to one Joseph W. Pomfret of Covington, Ky., who some years since established these clandestine bodies, since which they have had a varied career, first under one banner, then another, until, finally, they landed in the negro King Solomon Grand Lodge, where, to the best of our knowledge, they still rest, if they yet are alive. To clearly show the bastard parentage of these bodies, we reprint from the "Scottish Bulletin," of Louisville, Kentucky, something about the Masonic (?) activities of the said Pomfret.

The foregoing is taken from the "Texas Freemason," and the following is a portion of the statement of the "Scottish Rite Bulletin" to which the "Freemason" refers:

One Joseph W. Pomfret, better known as Pomfrey, alias Poundsford, and a man named Charles Mefford, were arrested on several charges arising out of Pomfret's attempt to confer the Masonic degrees on a Cincinnati restaurant keeper named Laws. The evidence showed that Mefford, who admitted that he was an ex-restaurant, and had become aware of Laws' desire to join the fraternity. He told Laws that Pomfret was his uncle, and the highest Mason in the United States, and it was finally arranged that Pomfret was to confer the degrees on Laws from the first to the thirty-third, for a consideration of \$250, of which Laws paid Mefford \$10 in cash. Laws became suspicious, and notified a Blue Lodge friend, and the authorities were called in and arranged to attend this interesting function.

On the night arranged, Pomfret and Mefford took Laws to a room in Cincinnati. Pomfret had the regular thirty-third degree collar and jewel, and was wearing a thirty-third degree ring. In about fifteen or twenty minutes he gave Laws all the degrees up to the thirty-

second, and when they got to that point Pomfret told Laws that under the rules it was necessary for the balance due to be paid before the thirty-third degree could be given. Laws wrote out a check for \$240, and laid it on a table in front of Pomfret, and, as Mefford was not a thirty-third degree Mason, he was sent out of the room, and as he left the police entered and carried off the whole crowd to jail.

Pomfret was first committed on a \$2,000 bail bond, and later Judge Fricke, of the police court, acting as examining court, bound him over to the grand jury on the charge of obtaining money by false pretenses, increasing his bail bond to \$5,000.

He also tried Pomfret on a charge of practicing a trick game, and fined him \$50 on this charge.

Noticing that Pomfret wore a button with a square and compass in his lapel, Judge Fricke ordered this removed, and directed the prosecutor to prepare an additional affidavit for wearing Masonic insignia without authority.

Mefford was given thirty days and a \$50 fine for obtaining money under false pretenses, and will be tried as soon as he serves this sentence on an additional charge of practicing a trick game.

Neither of these men claimed that they could give membership in any legitimate Masonic body, their defence being that they were merely giving Laws membership in Acacia Lodge, a spurious Blue Lodge in Covington, and in Pomfret's Supreme Council of the Scottish Rite, of which he is Grand Commander, also of Covington. As Laws claimed they represented to him that they could give membership to him in a legitimate body this defense did not go very far with the court.

#### LEXICON

**BLACK**—Black is the accepted color of grief and mourning amongst the western nations and in the advanced grades of masonry it is so used, in the lodge of perfection as mourning the loss of the Master Builder. In the Rosy Cross, the

loss of the "Word" and in the Knights Templar mourning for the dispersion of the Order and the Martyrdom of the Grand Master Jacques De Molay and so many of their Frates.

**BLACK, THE**—Before the beginning of the 19th Century the several sections of masonry were known, not so much by distinctive title, as by color, and a Brother speaking of the degrees he had taken, would say that he was a Blue, Red, Green, Black, White or Purple Mason. And thus one who had taken the Chivalric degrees would say that he belonged to the "Black". The degrees of the Scottish Rite from the 18th to the 30th are styled the "Black" degrees.

**BLACK CROSS**—A degree of the old Early Grand Rite, founded on the story of the crucifixion.

**BLAZING STAR**—One of the principal ornaments of the lodge, placed in the centre of the tessellated pave in the lodge carpet.

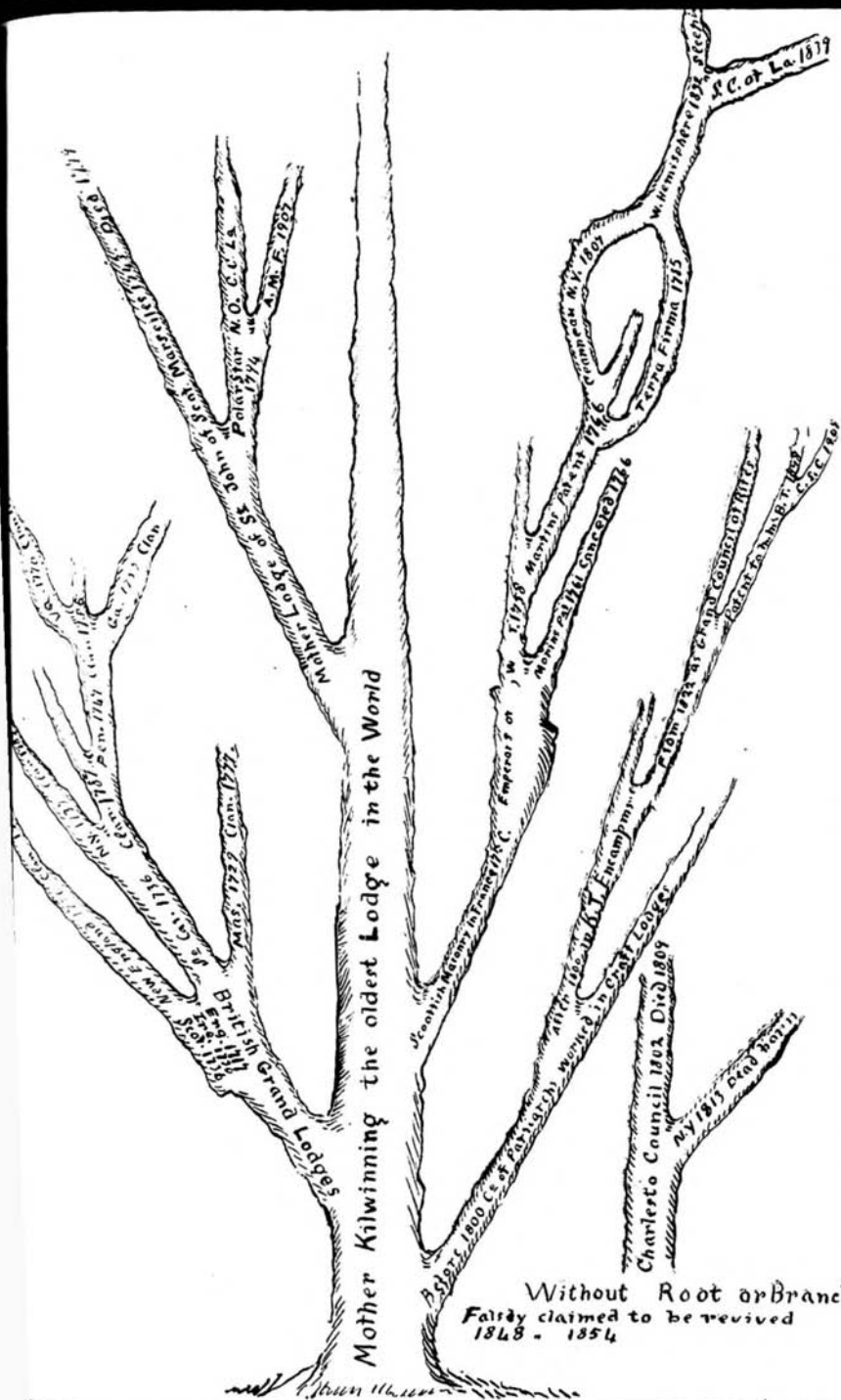
**BLUE**—The color of the Symbolic degrees and also the generic name applied to the degrees of the Craft lodge. The number of degrees embraced in "Blue" masonry vary with the Country or Rite; in the Scottish Rite they are the Entered Apprentice, Fellow Craft (with the Mark and Master Mason (with the installation to the Chair) it will be observed that the "Mark" is not considered in this Rite as a separate degree, but as part of the Fellow Craft, and the Installed Degree is purely official.

**BOAZ**—The name of the left hand pillar in the porch of Solomon's Temple and is derived from two Hebrew words signifying in strength the pillar was named after Boaz the husband of Ruth and the great Grand-father of David.

**Bohemia**—Masonry was introduced into Bohemia from Scotland in 1749 but was suppressed by the Austrian government in 1776.

**BOMBAY**—Masonry was introduced into Bombay from England in 1801. There are also lodges working under the Scottish and Irish Grand Lodges.

(To be continued.)



Without Root or Branch  
Fairly claimed to be revived  
1848 - 1854

# The Universal Free Mason

VOLUME 6

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NUMBER

## WHY AM I A SCOTTISH RITE MASON?

At the request of several inquirers I have given a Tree of Universal Masonry in the U. S. A. with the source from which it came. I have done this both for the Craft and the Higher Degrees and will now give a few words in explanation.

The root and stem of the Masonic Tree is the Ancient Mother Lodge of Kilwinning in Scotland as it is the oldest known Masonic body. The Grand Lodges of England, 1717; of Ireland, 1730; Scotland, 1736, are compared to her but creations of yesterday, but it was through deputations of one or other of these Grand Lodges that Masonry was first introduced into what is now the U. S. A. This authority was given to particular BB. creating them Provincial Grand Masters having charge of specified districts under the Grand Master whose commission they held, I have given the date when these commissions were given and universal masonry first regularly introduced into these districts, also the dates when these regular lodges became clandestine by discarding their regular charters and creating clandestine Grand Lodges. From the clandestine Grand Lodges thus created have come every grand and subordinate York lodge in the U. S. A. The Book asks the question "Can a clean come out of an unclean thing; do men gather grapes from thistles?) If these, the first Grand Lodges in the U. S. A., through the irregularity of their formation were clandestine bodies, how can those descending from them be regular?

I have also shown how regular universal masonry was killed by clandestinism; how it was re-introduced through the

lodge Polar Star of New Orleans, chartered by the Grand Mother Lodge of Marseilles in France. The Marseilles Lodge which had been chartered by authority from the Mother Lodge of Kilwinning merged its identity in that of the Grand Orient of France in 1799, taking with her what daughter lodges she had in France. Polar Star was left her sole representative, and inheritor of all her rights and privileges. These became the property of the Supreme Council of Louisiana through whom in turn the Grand Lodge Inter-Montana derived, and through it the A. M. F.

The branches on the other side of the tree show the higher degrees also deriving through the Craft Lodges of which the Mother Lodge Kilwinning is the fountain.

There are but two legitimate high degree bodies in this country and I trace them both from the Craft Lodge to the present time. Scottish masonry was known in France as far back as the time of the Commonwealth and was regular and brought into prominence through the personality and work of the Chevalier Michael Andrew Ramsey, and it was in France that the higher degrees were first given a separate government when the Council of Emperors of the East and West was organized in 1758. This body granted a patent to Stephen Morin to spread the knowledge of the degrees in the French West Indies, but withdrew the authority four years later on account of Morins' irregular conduct, granting a similar commission to a Brother Marquis who founded the Supreme Councils in Mexico and Terra Firma, and thence



Joseph Gerneau a Supreme Council in the city of New York in 1807. It will be seen that two of these Supreme Councils, one of Terra Firma and New York united in 1872 forming the Supreme Council of the Western Hemisphere. Owing to the "Morgan" anti-masonic excitement, this united Supreme Council died leaving no representative and successor, the Grand Consistory of Louisiana which the Marquis of Saint Angelo, the head of the numbering council, created an independent Supreme Council and as such it exists today, the only lawful Supreme Council of the Scottish Rite in this country that does not come from Scotland direct.

The other branch of the tree shows the direct offspring of Scottish high grade masonry, springing from the same source as the other, but passing through a foreign channel on the way here. The journey is direct, from the Craft Lodge prior to 1800, after that to the Knight Templar Encampment, (a change made necessary by the Grand Lodge of Scotland forbidding her daughters to work other than the Craft Degree) and thence to an independent government as the Grand Council of Rites." The first patent granted by the Grand Council of Rites giving authority to work the degrees outside of Scotland, was given to Walter M. M.B. Thomson in 1906. Under this patent was organized the Considered Supreme Councils in the A. M. U. in 1907.

I show one more limb which falsely professed to be of the Scottish tree and was founded in Charleston, South Carolina, in 1802, by men who professed to have received the degrees of the Rite from, or through Morin after his patent had been cancelled. They claimed to exist by virtue of a forged constitution authored by Frederick the Great, of Prussia, an emissary from this fraud founded another fraud of like nature in New York in 1913. Neither of them had ever an active existence and both died except, dishonored and unsung".

Near half a century later two otherandestine organizations appeared, pro-

fessing to be successors to the defunct frauds. These termed themselves the Supreme Councils for the Northern and Southern Jurisdictions of the U. S. A. Needless to say their is no truth in these pretensions.

O—O

### SCOTCH MASONRY.

(Continued)

At this time the bodies of the Rite in the United States had only the power to work up to the 94th. In 1862, Bro. Harry J. Seymour visited Paris, and received from Bro. Marconis further power in the shape of a charter empowering him to organize a "Sovereign Sanctuary" of the 95th, and last working degree of the Rite and appointed him Grand Master ad vitam of the Rite of Memphis for America. This charter was vised by the Grand Orient of France, September 3, 1862, and registered as No. 28,911 on its records. Thus was the Ancient and Primitive Rite of Memphis, 95 degree, established in the United States, but it was not to be of long standing. In December of that year (1862), an edict was issued by the Grand Orient of France and the Grand Bodies of the Masonic Rite of Memphis, mutually agreeing to reduce the degrees to 33, and declared, among other things, that: "It is declared that the Antient and Primitive Rite do now and for ever waive and renounce all claim over the first three or symbolic degrees, and that no person shall be received unless he be a Master Mason in good standing."

It becomes necessary at this point to consider a few matters that are pertinent to the question involved. Masonic and profane writers differ very materially as to the origin of the degrees constituting the Rite of Memphis. John Yarker, who was always an enthusiastic adherent to the principles of the Ancient and Primitive Rite, tells us that the Rite of Memphis is made up of the 33 degrees of the A. and P. Rite, and the remainder from different rites, collected together from various sources.

Accepting the statement that the 33 degrees of the A. and P. Rite are and constitute the first 33 degrees, we will for the present continue the subject from and including the 34th degree of Memphis. This from an English writer: 34., Knight of Scandinavia; 35., Sublime Commander of the Temple; 36., Sublime Negotiate or Companion of the Luminous Triangle; 37., Knight of Shota, Adept of Truth; 38., Sublime Elect of Truth or Philalethes; 39., Grand Elect of the Aeon; 40., Sage Savaste, Perfect Sage; 41., Knight of the Arch of Seven Colors or of the Rainbow; 42., Sublime Hermetic Philosopher; 43., Doctor of the Planispheres; 44., Sublime Sage of the Zodiac; 45., Sublime Sage of Isis; 46., Sublime Pastor of the Huts; 47., Knight of the Seven Stars; 48., Sublime Guardian of the Sacred Mount; 49., Sublime Sage of the Pyramids; 50., Sublime Philosopher of Samothrace; 51., Sublime Titan of the Caucasus; 52., Sage of the Labyrinth; 53., Sage of the Phoenix; 54., Sublime Scald; 55., Sublime Orphic Doctor, or Sage of Orpheus; 56., Sublime Sage of Cadmus; 57., Sublime Magus; 58., Sage Prahman; 59., Sublime Sage of Ogygia; 60., Sublime Guardian of the Three Fires; 61., Sublime Unknown Philosopher; 62., Sublime Sage of Eleusis; 63., Adept of Sirius; 64., Adept of Babylon; 65., Companion Banuke; 66., Companion Zeradust; 67., Companion of the Luminous Ring; 68., Companion of the Sacred Vedas; 69., Companion of the Sacred Name; 70., Companion of the Golden Fleece; 71., Companion of the Lyre; 72., Companion of the Lybic Chain; 73., Companion of the Sanctuary; 74., Patriarch of Truth; 75., Sublime Master of the Secrets of the Order; 76., Sage of Elea; 77., Sage of Mithras; 78., Sage of Delphi, or the Sacred Curtain; 79., Sage Theosopher; 80., Sublime Sage of Symbols, Interpreter of Hieroglyphics; 81., Sublime Sage of Wisdom; 82., Sublime Sage of the Mysteries; 83., Sublime Sage of the Sphinx; 84., Priest of On, or Heliopolis; 85., Priest of Memphis; 86., Pontiff of Serapis; 87., Pontiff of Isis; 88., Pontiff of Kneph; 89., Pontiff of the Mystic City;

90., Perfect Pontiff, Sublime Master of the Great Work; 91., Grand Inspector of the Order; 92., Grand Defender of the Order; 93., Grand Regulator General of the Order; 94., Sublime Prince of Memphis, or of Masonry; 95., Sublime Prince of the Magi, or Pontiff of Memphis; 96., Sovereign Pontiff of the Magi of the Sanctuary of Memphis (G. M. S. S.); 97., Grand Hierophant—this last being the ruler of the whole order, for whom a vacant seat should be reserved at all meetings of the various Sovereign Sanctuaries.

It will be seen that the Rite as above recited is a collection, and that the foregoing degrees are derived from the Ancient Chapter of Clermont (1728), the Rite of the Illuminati of Avignon (1750), the Order of African Architects (1761), Philosophic Scotch Rite (1776), the Rite of Philalethes (1773), Primitive Rite of Philadelphes of Narbonne (1779), Rite of Negotiates (1780), Ancient and Accepted Rite (1802), Oriental Rite of Mizraim (1805), additions by Brother Samuel Benis of Cairo (1815), and the later revision of Brother J. Et. Marconis. Much discussion could be indulged in as to the foregoing derivation of the degrees following the 33d. of the Ancient and Primitive Rite. For instance, it is told by a chronicler that one Lechangeur, an officer of a lodge in Milan, Italy, of the A. and P. Rite, in 1805, who had not received 12 of the 33 degrees, but being desirous of advancement, his application was denied by the Supreme Council, for reasons explained, became piqued and revenge himself by creating the Rite of Mizraim of 90 degrees, and declared himself Superior Grand Conservator. But of this we will not at the present time discuss, as we are dealing with the Rite of Memphis. We only refer to it for the reason that at this time (1805) the Rite of Mizraim was popular, and it is claimed by some writers that a great many of the degrees of Memphis are taken or were taken at that time, from the Rite of Mizraim.

It will become necessary at this stage

inquiry to take up the matter of the origin and adoption of the Ancient and Primitive Rite of 33 degrees, for the purpose of establishing the foundation of the Rite of Memphis. The Royal Grand Council of Antient Rites of Great Britain, time memorial, and the Sovereign Sanctuary of A. and P. Masonry, 33d., and last agree, for Great Britain, accepted and adopted the Rites of Memphis and Mizraim in 1871, as they existed previous to 1862, and gave their permission for subordinate lodges to communicate the secrets and degrees of the original Rites of Memphis and Mizraim, with a proviso that the members of the various A. and P. degrees may accept and communicate as follows: 11., A. and P., with 18. Memphis, and 46. Mizraim; 20., A. and P., with 26. Memphis, and 66. Mizraim; 30., A. and P., with 30. Memphis and 87. Mizraim; 31., A. and P., with 92. Memphis and 88. Mizraim; 22. A. and P., with 94. Memphis and 89. Mizraim; 33. A. and P., with 95. Memphis and 90. Mizraim."

The degrees of the Rite of Memphis are divided into classes, as follows, and now understood and practiced: First class Lodge, 1 to 13; second class College, 14 to 30; third class Chapter, 31, to 33; fourth class, Areopagus, 34, to 49; fifth class, Senate, 50, to 62; sixth class, Conclave, 63 to 75; seventh class, Council, 76 to 90. The 91., Grand Council; 92., and Tribunal; 93., Liturgic College; 94., Mystic Temple; 95., Sovereign Sanctification differs somewhat from that of the 96., G. M. S. S.; 97., G. H. This is sanctioned by Marconis (1839), Ragon (1841), American Certificate (1856-1872), and later lists of Brother Marconis in 1874. The latter are the most correct and generally accepted. The following are taken from an authoritative source will be the better way of presenting the Antient (spelled Antient) and Primitive Rite:

"This system of Masonry arose from the French Primitive Rite of Philaethes, brought from Egypt by Brother Samuel Marconis, a native of Cairo. With the aid of Brothers Gabriel Matthieu Marconis de

Negre, the Baron Dumas, the Marquis de Laroque, Hippolyte Labrunie, J. Petit and others, he established it at Montaban, 30th April, 1815. In 1826 a portion of the Rite went under the Grand Orient, while another portion, with additions from all the other Rites, was re-established as a system of 95 degrees at Paris, 7th July, 1838, by Jacques Etienne Marconis de Negre and others, among whom should be named Dr. Morrison de Greenfield (physician to H. R. H. the Duke of Sussex, G. M. of English Freemasonry). It hence appears to be chartered in America, 9th of November, 1856, with Brother David McClellan as G. M., with others as subordinates. About 1862 the Rite submitted entirely to the Grand Orient of France and reduced its working to 33 degrees in 1865 (with rights to revive and use the supplementary degrees and establish representatives with the order in America. In 1872, October 8, a Sovereign Sanctuary of the Rite was established in England by the American Grand Body, with Brother John Yarker as G. M. The sections are three in number—Modern, Chivalric and Egyptian, divided in all into seven classes. The first three degrees of Symbolic Masonry (and the Holy Royal Arch) are recognized as being the prerogative of the Grand Lodge of England; but it claims the power of giving further degrees to Rose Croix (18.) to worthy aspirants. The Chivalric degrees are scientific, philosophic and historical (18. to 33.), whereas the Egyptian degrees are esoteric and religious, embracing speculative and archaeological topics of an intensely interesting nature. The present arrangement of this Rite (1877)\* are as follows: The three symbolical degrees: Section 1, Chapter of Rose Croix; 4, Discreet Master. 5, Sublime Master. 6, Sacred Arch. 7, Secret vault. 8, Knight of the Sword. 9, Knight of Jerusalem. 10, Knight of the Orient. II, Rose Croix. Section II, Senate of Hermetic Philosophers. 12, Knight of the Red Eagle. 13, Knight of the Temple. 14,

\*In England and America.

Knight of the Tabernacle. 15, Knight of the Serpent. 16, Knight Kadosh. 17, Knight of the Royal Mystery. 18, Grand Inspector. 19, Sage of Truth. 20, Hermetic Philosopher. Section III. Grand Council. 21, Grand Installator. 22, Grand Consecrator. 23, Grand Eulogist. 24, Patriarch of Truth. 25, Patriarch of the Planispheres. 26, Patriarch of the Sacred Vedas. 27, Patriarch of Isis. 28, Patriarch of Memphis. 29, Patriarch of the Mystic City. 30, Master of the G. W. P. P. Section IV: Official. 31, Grand Defender of the Rite. 32, Sublime Prince of Memphis. 33, Sovereign Grand Conservator of the Rite. In England, however, these degrees are varied, thus: 16, Sage of Truth. 17, Hermetic Philosopher. 18, Knight Kadosh. 19, Royal Master. 20, Grand Intendant.

Going back to 1856, when Bro. David McClellan was Grand Master, and to the close of our article in the July number of this magazine, we quote the last sentence: "Bro. McClellan held the office until the expiration of his term, and not desiring to again serve, he appointed Ill. Brother Harry Seymour as his successor, which appointment was accepted by the BB."

We will now take up the thread of history and continue the work from the time Harry Seymour took charge. As we have already stated, Bro. Marconis de Negre established the order in America, in person, on or about November 9, 1856, at New York, and the first working body of the Antient and Primitive Rite of Memphis, called the "Supreme Council, Sublime Masters of the Great Work, Ninetieth Degree, first saw the light in America at that date. In March, 1857, he granted another charter to a "Sovereign Grand Council," with power to work up to the 94th degree. This Council was presided over by Bro. David McClellan, as Sovereign Grand Master. In April, 1857, the following was proclaimed:

"To the Masonic Fraternity of the United States:

We hereby certify and proclaim that we have constituted a Supreme Council

(entitled the Sovereign Grand Council General), in the Valley of New York, which David McClellan, P. G. M. of the Order, member of the Grand Empire, is the Sovereign Grand Master. The Council alone possesses the sole and supreme administrative power of the Masonic Rite of Memphis in the United States of America; also, the power and right to establish lodges, chapters, pages, senates and councils in the different valleys of the same. We furthermore declare, conformably to the general statutes of the Order, that all titles and demands not vided by the Sovereign Grand Master are null and void.

MARCONIS DE NEGRE,

Grand Hierophant, 94.

Bro. David McClellan was succeeded as Grand Master, by Harry J. Seymour who, as Grand Master, in 1862, visited Paris, France, and received from Bro. Marconis further powers in the shape of a charter empowering him to establish and organize a "Sovereign Sanctuary," the 95th and last working degree of the Rite, and appointed him Grand Master of the Rite of Memphis for America. This charter was vided by the Grand Orient of France, September 3, 1862.

The following we clip from the "Universal Freemason" of October, 1912:

"In December, 1862, by meeting at the Grand Orient, the Rite of Memphis ceased to have a separate existence in France, and its degrees were reduced to 33 of the principal ones. To this reduction the American branch of the Rite agreed and on December 29, 1862, the Sovereign Sanctuary issued the following:

"To the glory of the Supreme Architect of the Universe. In the name of the Sovereign Sanctuary of Antient and Primitive Free Masonry, according to the Rite of Memphis, in and for the continent of America, sitting in the Valley of New York. Salutation on all points of the Triangle. Respect to the Order."

EDICT.

To all Masons to whom these Presents shall come. Greeting.

Whereas, The Grand Orient of France, and the Grand Bodies of the Masonic Rite of Memphis, have mutually agreed that there be but 33 degrees, the 31st, 32d and 33d of which shall be conferred only by authorization of the Supreme Body; and, Whereas, Said agreement was solemnly testified by the late Ill. Brother, the Marshall Lagnan, 33rd., Grand Master of Masters for France and the French possessors, and the Ill. Bro. Marconis de Negre, and the officers of the Grand Orient and Rite of Memphis; and,

Whereas, The officers and members of the Antient and Primitive Rite of Memphis deem it to be for the best interests of the Rite, and for Masonry generally, that the degrees be condensed, thereby concentrating the sublime Morals, Symbols, Allegories, Antique Legends and Philosophical Dissertations into 33 degrees, the better to maintain its unity, exercise benevolence, propagate knowledge and avoid the differences which unfortunately exists in other Masonic Rites.

Therefore, we, the Grand Master General, by and with the advice and consent of the Grand Officers of the Antient and Primitive Rite of Memphis, do hereby agree that the Antient and Primitive Rite of Memphis shall consist of 33 degrees, divided as hereinafter designated (as shown above).

And, furthermore, it is declared that the Antient and Primitive Rite do now and forever waive and renounce all claim over the first three or symbolic degrees, and that no person shall be received unless he be a Master Mason in good standing.

From this time the legitimate "Antient and Primitive Rite of Memphis" of 95 degrees of work and one of office, died throughout the world, except that branch which was in the bosom of the Grand Council of Rites of Scotland, which had come to them from the "General Grand Council and Mystic Temple," founded by Bro. Marconis in London in 1853, and confirmed by Bro. Harry J. Seymour in 1883, when he received the degrees of Mizraim from it.

The reduction of the degrees from 95 to 33, making what was in effect a new Rite, while agreed to by all the loyal members of the Rite, was afterwards used as an excuse by some expelled members to create schism and disturbance. Of this we will speak later. And it seems as if Bro. Dr. Alexander B. Mott, who succeeded Bro. Seymour as Grand Master General, had a leaning that way, as Bro. Seymour, in an open letter, dated 1883, found it necessary to deny that Bro. Mott had ever been a member of the Rite of Memphis of 95 degrees. The following is the letter:

"To all whom these presents may concern, Greeting: I hereby proclaim and certify that Alex. B. Mott of the Antient and Primitive Rite, never received the degrees of the Rite of Memphis 90. or 96., and that he never was a member even of a S. C. 90, Senate 45, or any other body or organization of the said Rite of Memphis under the original warrant granted to the first Sovereign Grand Master, David McClellan, A. D. 1856, and that the said A. B. Mott could not have received the 90. or 96. from John Yarker of Manchester, England, he being bound by his Masonic pledge never to acknowledge any higher degree than the 33rd. Furthermore, I proclaim that the only authorized authority to confer the degrees of the Rite of Mizraim is under warrant from the Grand Council of Rites of Scotland, signed by his Grace the Duke of Athole, and Ill. Bro. Duncan Campbell during the month of July, 1862, and approved by the Grand Master in Paris, September, 1862, which was granted to the undersigned.

Witness my signature,

HARRY J. SEYMOUR, 33., 90., 96. Valley of New York, April 9, 1883, E. V."

Referring to the latter part of the above letter and in confirmation of Bro. Seymour's statement, that "the only authorized authority to confer the degrees of the Rite of Mizraim is under warrant from the Grand Council of Rites of Scotland, signed by his Grace the Duke of Athole and Ill. Bro. Donald Campbell," we append the following:

Under date of July 15, 1862, a charter authorizing the working of all degrees of the Rites for Mizraim, in and for America, was granted by the Supreme Grand Council of Rites for Scotland, and subsequently approved and endorsed by the Grand Master of the Grand Council of France. A copy of this charter is here presented:

**Copy of Charter.**

We, the Grand President and Grand Secretary of the Supreme Grand Council of Rites for Scotland, do hereby certify and declare that our Ill. Bro. Harry J. Seymour, 96., Grand Master of the Rite of Memphis for America, has been duly admitted a member of our Supreme Grand Council, with full powers to control and confer all the degrees of the Rite of Mizraim in America as the Supreme Grand Commander, and as such has been recorded in the books of our Supreme Grand Council.

Given under our hands and seal of the Supreme Grand Council, this fifteenth day of the month Paophi A. L. 5862, and of the Christian Era, July 15, 1863.

ATHOLE, Grand President,

DONALD CAMPBELL, Grand Secy.

(Seal)

Thus it will be seen that the only legitimate source of authority to work the Rites of Memphis and Mizraim is the Scottish branch of the Rite, viz.: "The Scottish Grand Council of Rites," under whose authority and special warrant the "American Masonic Federation" is working these rites, and it is the only body possessing this authority in America, as the following will show:

The legitimate "Antient and Primitive Rite" of Memphis, 95. (with the exception of the Scottish branch) died when the "Antient and Primitive Rite" of 33 degrees was born. Several attempts have been made to resurrect it, but they have been dismal failures. One Calvin C. Burt, who had received the degrees up to the 90th from Bro. Seymour, in September, 1865, posed as the representative for the district of Erie county, New York; but he was accused by its members of swind-

ling them out of their money and was expelled from his Craft lodge, and from the A. and P. Rite, on the 30th of March, 1867. Thus piqued, he gathered together a few of the discontented and expelled members and had himself elected Grand Master of a sovereign sanctuary of his own creation. In 1879 he conferred the degrees upon one Darius Wilson, who the next year, succeeded in splitting Burt's Sovereign Sanctuary and making one of his own. To enable him to do this he obtained, by purchase, one of the sole charter that had been granted by Bro. Marconis in the earlier institution of the Rite of Memphis in America, and subsequently replaced by others given extended power. Wilson, in 1892, was expelled from his Craft lodge and for the last few years has refrained from imposing upon the unwary, through a promise he made, the last time he was arrested for pursuing his nefarious business, to the court, to refrain from further attempts to deceive. Thus ended both legitimate and illegitimate branches of the Rite of Memphis 90 degrees in the United States of America. None of these branches ever had the complete rituals of the Rite, and even when reborn as the A. and P. Rite of 33 degrees it had no ritual, but for many years it worked a burlesque of the Scottish Rite, and these were all that Burt had and that Wilson got from Burt.

The present and only accepted rituals of the A. and P. Rite in England and America are the productions of the learned Mason, the late Bro. John Yarker, whose efforts to establish that Rite in England proved futile. The only correct rituals of the Rites of Memphis and Mizraim are now in the possession of the property of the Scottish Grand Council of Rites, in Scotland, and the Confederated Supreme Councils, A. A. S. R. of the A. M. F. in America.

The above and foregoing sketch of the A. and P. Rite and the Oriental Rite of Memphis, as it originated, and afterwards became more or less perverted in France, England and America, is given to show the student that in his search

truth he is very liable to go into and forbidden paths if he relies upon the statements of many of the pseudo historical writers on Masonry and accepts their guidance.

The writer has before him now the works of John Yarker, who has given more attention to the "Antient and Primitive Rite" as introduced by him into England, than any other writer, and in his work, "Speculative Masonry," he details the 33 degrees of that rite as arranged and classified by him. This arrangement comes the nearest to the truth of any, except the arrangement as worked and practiced by the "Scottish Grand Council of Rites" of Scotland, which body possesses the original and only authorized rituals and the only arranged system of working the degrees, as conferred upon that body and confirmed by the authors of the two rites. The following is the authorized and correct arrangement. Both rites commence with the 4th degree, for the reason that none are admitted to fellowship except Master Masons in good standing in some symbolic lodge, working under the sanction and authority of a legally constituted Grand Lodge.

#### Antient and Primitive Rite.

##### First Series—(Chapter).

##### Second Class—(College).

1. Discreet Master.

2. Sublime Master.

3. Knight of the Sacred Arch.

4. Knight of the Secret Vault.

##### Third Class—(Chapter).

5. Knight of the Sword.

6. Knight of Jerusalem.

7. Knight of the Orient.

8. Knight of the Rose Croix.

##### Second Series—(Senate).

##### Fourth Class—(Senate).

9. Knight of the Red Eagle.

10. Knight of the Temple.

11. Knight of the Tabernacle.

12. Knight of the Serpent.

13. Knight Sage of Truth.

14. Knight Hermetic Philosopher.

##### Fifth Class—(Areopagus).

15. Knight Kadosh.

16. Knight of the Royal Mystery.

20. Knight Grand Inspector.

##### Third Series—(Sublime Council).

##### Sixth Class—(Consistory).

21. Grand Installator.

22. Grand Consecrator.

23. Grand Eulogist.

24. Patriarch of Truth.

25. Patriarch of the Planispheres.

26. Patriarch of the Vedas.

##### Seventh Class—(Council).

27. Patriarch of Isis.

28. Patriarch of Memphis.

29. Pontiff of the Mystic City.

30. Perfect Pontiff, Sub-Master of the Great Work.

##### Fourth Series—(Sovereign Sanctuary)

##### Eighth Class—(Sanctuary).

31. Grand Defender.

32. Prince of Memphis.

33. Grand Conservator.

#### Rite of Memphis

##### First Series.

##### (Chapter)

4. Discreet Master.

5. Perfect Master.

6. Sublime Master.

7. Just Master.

8. Master of Israel.

9. Master Elect.

10. Grand Master Elect.

11. Sublime Master Elect.

12. Master of Geometry.

13. Royal Arch.

14. Secret Vault.

15. Knight of the Flaming Sword.

16. Knight of Jerusalem.

17. Knight of the Orient.

18. Knight of the Rose Croix.

##### Second Series.

##### (Senate)

19. Prince of the West.

20. Kt. G. M. of the Temple of Wisdom.

21. Master of the Key of Masonry.

22. Knight Noachite.

23. Knight of the Royal Axe.

24. Knight of the Tabernacle.

25. Knight of the Red Eagle.

26. Knight of the Serpent.

27. Knight of the Holy City.

28. Knight of the Tabernacle.

29. Knight of the Sun.

30. Knight of St. Andrew.

31. Knight Kadosh.
32. Knight Inquisitor Commander.
33. S. P. of the Royal Mystery.
34. Knight Grand Inspector.
35. Grand Com. of the Temple.
36. Knight Philalethe.
37. Doctor of the Planispheres.
38. Sage Sivaiste.
39. Prince of the Zodiac.
40. Sublime Hermetic Philosopher.
41. Knight of the Seven Stars.
42. Knight of the Rainbow.
43. ]
44. ] Public.
45. ]

Third Series.  
(Council)

46. Chevalier of Sirius.
47. Chevalier of the Planets.
48. Chevalier of the Seven Stars.
49. Chevalier of the Zodiac.
50. Chevalier of the Sun.
51. Chevalier of the Luminous Triangle.
52. Chevalier of the Luminous Cross.
53. Chevalier of the Luminous Ring.
54. Chevalier Sublime Magi.
55. Doctor of the Sacred Laws.
56. Prince of the Tree of Life.
57. Prince of the Sacred Name.
58. Prince of the Golden Basu.
59. Prince of the Lyre.
60. Prince of the Labyrinth.
61. Prince of the Lyche Chain.
62. Prince of Truth.
63. Prince of the Covenant.
64. Prince of the Sanctuary.
65. Prince of the Tempel.
66. Sage of Mer.
67. Sage of Life.
68. Sage of Death and Resurrection.
69. Sage of the Sacrifice.
70. Sage of Fire.
71. Sage of Water.
72. Sage of Air.
73. Sage of Earth.
74. Sage of the Symbols.
75. Sage of Wisdom.
76. Sublime Sage of the Mysteries.
77. Priest Shannu.
78. Priest of the Sphynx.
79. Priest of the Phoenix.
80. Priest of the Pyramids.

81. Priest of the Heliopolis.
82. Priest of Oru.
83. Priest of Memphis.
84. Pontiff of Serapis.
85. Pontiff of Isis.
86. Pontiff of the Khneph.
87. Pontiff of the Mystic City.
88. Perfect Pontiff.
89. Perfect Master of the Great Work.
90. Patriarch Grand Commander.

Fourth Series.

(Sovereign Sanctuary)

91. Patriarch Grand Generalissimo.
92. Patriarch Grand Captain of the Guard.
93. Patriarch Grand Inspector General.
94. Patriarch Grand Orator.
95. Sovereign Patriarch Grand Defender of the Truth.

It will readily be seen that little difference exists between the various branches of the Order as to the degree. The main difference is in the arrangement. The work, of course, is different owing to the fact that nearly all the branches of the order except the Scottish branch have self made rituals.

The order to day is little known and practiced, and less understood. Darin Wilson made a strong effort to maintain a remnant of the order, as he understood it, but he signally failed, and finally gave it up and surrendered, when he was arrested for making Craft Masons without authority, and promised his prosecutors that if they would cease their persecutions, as he called it, he would lay down and forever take no active part in the promulgation of his "Royal Masonic Rites," as he styled his organization.

Thus ends the efforts and labors of the various branches of the A. and P. in the United States of America. It has long ago ended its career in England and France. It never gained a foothold in Ireland, and little is known of its existence on the European continent. The only active organization, as before stated, in Great Britain, is the "Scottish Grand Council of Rites" in Scotland, and the American Masonic Federation in America. Both these bodies hold these rites with



the bosoms and are the possessors and owners of the only legitimate right to practice the rites, and they have the original rituals as given by Bro. Marconis in 1833, three years before he established the Order in America.

ROBERT S. SPENCE, 33., 90., 96.

(To be continued)

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**JOHN WESLEY A MASON.**

Masonic Bulletin)

Editor the Masonic Bulletin: This will come to most of the readers of the Masonic Bulletin. However, the statement is based on the following. Some time during the winter of 1911-12, there appeared in the Christian Work and Evangelist, an article on Charles Wesley by Robert Patten Brown of Boston, in which he made the statement that Charles Wesley, like his eminent brother, John, was a member of the noble order of masonry. I wrote him for data in regard to this statement, and he replied by saying, "I am very busy, but will say that Charles Wesley visited the celebrated Lodge of Nine Masters in Paris. Have not time to look up my data to see when he was made, but John Wesley was made in 1778, first degree, July 7; second, October 3; third, October 13, 1778, St. Patrick's Lodge, No. 17, at Donpatrick, Ireland. Fraternally, P. B. Historian."

A few months ago I wrote him for more data on the subject if he could furnish it, and he sent me the following: "In the Grand Lodge of Ireland is a record that Lodge No. 367 made John Wesley a Master. In record book from 1784 to 1793 folio 115. This lodge is now out of existence.—Gilbert P. Brown."

I submit this to the readers of the Masonic Bulletin for what it is worth.

Springfield, Ill. J. Jay Dugan.

o———o

### THE HARDEST LESSON.

It seems strange that the hardest lessons which Masons have to learn is the lesson of tolerance, of that charity that suffereth long and is kind," and is the chief boast of our institution. That is the virtue that justifies its existence.

The moralities that occupy so large a place in our lectures are ours only by adoption. They are in no sense original, and every neophyte is required to possess them before he can be admitted to our band. We teach nothing that is new or exclusively ours. We simply give to our members an opportunity to associate themselves with men of moral character and lofty purpose and by constantly reminding them of the highest ideals of life and service, strive to keep them keyed up to a high standard of principle and conduct. But with all our preaching and posing, we are constantly in danger of offending against the cardinal principles of our profession, the brotherly love that overlooks trifling faults and errors, that gives our brother credit for pure motives and honest intentions, that strives to lift him up rather than throw him down.—Masonic Standard.

o———o

### BROTHERHOOD

I have heard and read a great deal about brotherhood, but I have seen very little of it. That things are not as they ought to be is because we have not yet comprehended the meaning of the word "brother."

What we need today more than expansion of knowledge, commerce, missionary work, is the expansion of the word affection. One word we need today more than any other is the word "brother." Narrowness still is the besetting sin of the church. We are weighed down, kept down, by dogma. We dub this man Protestant, that man Catholic, and that man Jew, until we fail to recognize in him a son of God and a "brother" of our own. We do a great deal of preaching of brotherhood of man and the fatherhood of God, but we see little of it. I am glad to be able to say that there is one body of men where this broadening spirit is found—the fraternity of Masons. There upon a common platform, all men are accepted greeted, and treated as brethren.—Rabbi Joseph Krauskopf.

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#### EDITORIAL.

We are pleased to record the establish-  
ment of a lodge in the A. M. F. in the  
city of Astoria, Wash. Our readers may  
remember that it was in Astoria that  
two of the deputies of the A. M. F. were  
arrested some months ago on a trumped-  
up charge. Bro. Somerville, who was ar-  
rested, is now suing the City Attorney of  
Astoria for false imprisonment and ma-  
licious prosecution, and Bro. A. J. Court  
has established a lodge. The Yorks of  
the state of Oregon have out-Heroded  
Herod in their persecution of our BB.;  
yet in spite of it all the work goes on.  
"Truth is great and will prevail."

o———o

We are asked the question can a Bro.  
who is under suspension in the Craft  
lodge be and remain in standing in any  
of the higher grade bodies until the sus-  
pension is raised. It is a well understood  
law of Masonry—at least of Anglo-Saxon  
Masonry—that the Craft lodge is the  
foundation of the whole fabric; the qual-  
ification to take the higher grades is  
good standing in the Craft lodge. So  
when a brother loses the qualification  
enabled him to apply for member-

ship in the first place, he loses the stand-  
ing he has acquired, disqualification in  
the Craft lodge carries with it the same  
degree of disqualification in all.

The rule is different in the grades be-  
yond the Craft; e. g., a S. P. of the R. S.  
32. might be suspended from his Lodge  
of Perfection, or Chapter of the Rosy  
Cross, and he would have the right to  
appeal to his Consistory, and the sentence  
of the lower body would not operate  
against him in the higher until reviewed  
and confirmed by it.

o———o

The question is also asked: What rela-  
tion does the Confederated Supreme  
Councils in the A. M. F. bear towards the  
Grand Council of Rites of Scotland? The  
C. S. C. was formed by virtue of a patent  
granted to the Ill. Bro. M. M'B. Thomson  
by the Grand Council of Rites. Its orga-  
nization was recognized and confirmed by  
the latter body in 1907, and it was admit-  
ted a member of the Confederation of  
Scottish Rite Bodies of the world. It is  
as much an independent and supreme  
governing body as any in existence so  
far as regards its local affairs, as a mem-  
ber of the Confederation (and as long  
as it remains so), it has agreed that all  
Councils working U. D. shall be and re-  
main under the control of the Grand  
Council of Rites, from whom also all  
charters and diplomas for the Councils  
of Kadosh shall come; also all diplomas  
for the 32-33. of the Scottish Rite, 86-90.  
of Mizraim, 90-95. of Memphis, Royal Or-  
der of Scotland, Scottish Rite of Adoption  
and Shrine diplomas shall come. As soon  
however, as the charter is granted to a  
new Council, that Council comes at once  
under the direct control of the Confed-  
erated Supreme Councils by whose laws it  
is governed and of which it becomes a  
part.

o———o

We have been favored with a copy of  
a pamphlet written by Bro. Thomas Per-  
rot of 118 West Thomas Street, Seattle,  
Wash., entitled: "Who is who in Mason-  
ry" It is a chronological and genealogi-  
cal chart, or rather charts, showing fully

yet clearly and pointedly, the chair of title of the A. M. F. and affiliated bodies, and the lack of title or authority in the bodies opposed to us. It gives at a glance what otherwise one would have to go through volumes to obtain, and is by far the best thing we have seen to give an inquirer, or to prove to an opponent the correctness of our position. Every deputy should have a supply of them.



After a long delay we are glad to inform the BB. that the bound volumes of the Universal Freemason for 1910-1911 are at last ready. Those ordered by BB. before will be at once dispatched, and orders are solicited from the BB. who have not already ordered. No Brother can afford to be without these volumes. They will form a work of ready reference at all times and on all occasions as much as can usually be found in a well supplied library. The price is \$2.50.



Next month will be held the second, triennial meeting of the A. M. F., when officers will be elected for three years and much business of importance to the A. M. F. and universal Masonry will be transacted. All elections are held in the Supreme Lodge, and the Supreme Lodge is composed of its officers, Provincial Grand Masters of states or districts, deputies of the Supreme Lodge in the Provincial Grand Lodges, and one representative from each daughter lodge. These may either be represented in person or by proxy. As at least two meetings of the lodges will be held before the triennial meeting of the Supreme Lodge, the BB. ought to seriously discuss the situation, decide what in their opinion should be done to forward the interests of the A. M. F. and instruct their delegates accordingly. One point the BB. should bear particularly in mind; that is, that the A. M. F. is a thoroughly democratic body, as all Masonic bodies should be; that every office is elective, and that they should not elect any Brother to office because they like him, but because they believe him to be the best man for the

office. Thus will the work progress and flourish. So mote it be.



We have had the pleasure of a call from the M. W. Prov. G. M. of Inter-Montana, Bro. D. Bergera, on his return from Europe. Bro. Bergera, while away, traveled extensively through Scotland, England, France, Germany and Italy, visiting lodges wherever he had opportunity, and everywhere he was received with the highest honors. In Italy and Scotland special meetings were held in his honor and he was received under the Arch of Steel with all the honors due a Sovereign Grand Inspector General.

Bro. Bergera relates many interesting and some amusing experiences he had with his foreign BB. He rejoices to have had proof that outside the anti-Masonic York Rite of America, Masonry is what is claimed for it, truly universal. That instead of the Brother hailing from a foreign country or jurisdiction being ostracized or held at arm's length, he is received with gladness and more attention paid to him than to the local members, the BB. vieing each with the other who can make the foreign BB. most at home. Truly all Masonry is not as it is made in York Rite moulds.



#### COMMUNICATION.

Dear Bro. Thomson 33.

Supreme Master of the A. M. F.

There are some interesting facts about the recent affiliation of our York Rite Affiliate Bro. E. V. Cavoli, which should receive comment in the Universal magazine next month. Bro. Cavoli took his first degree in No. 296, Silvergate Lodge, F. & A. M., San Diego, on Aug. 7th, 1911, when they told him that he was joining a Universal Masonic Lodge and could visit Italy and any where in the world.

Some time ago he challenged one of our youngest brethren, by telling him that he was clandestine, etc. The brother thus challenged had no difficulty in proving that he was a member of the only "Universal Masonic" body in the U. S.

and that in reality, he (Cavoli), belonged to that clandestine body, and was in reality no mason at all, inasmuch as this Grand Lodge had no charter and besides changed the Ancient Landmarks of Masonry and introduced innovations, known nowhere else. Bro. Cavoli then got very much interested and invited two of our members up to his lodge.

Our two B. B. both declined the offer, stating that even if admitted, which they won't do, we can't learn anything good there, but Bro. Cavoli insisted that if they won't let you sit in my lodge when I vouch for you, I will retire with you. I want to find out why such a masonically pure body of Masons as you are, can't visit a York Rite Lodge. I want them to show me why. Our B. B. Gladstone and Wellman then consented to go with him.

Bro. Cavoli introduced them to the tyler saying he vouched for them and had brought them up to visit. The tyler asked for their receipts for dues, and the A. M. F. traveling card was presented to him. He got a little confused and told them that he could not admit them. B. Cavoli then asked: "Why? Are they no masons?" The tyler replied: "Yes, but they don't belong to our jurisdiction. Bro. Cavoli then replied: "I never knew there were any jurisdiction in Masonry, they never told me that when I joined and after a lively discussion with the tyler left with the two B. B. When Bro. Cavoli arrived home that evening about midnight he found an automobile waiting in front of his residence which had been waiting since ten o'clock, with the R. W. M.—A. R. Jones and T. J. Henning of his lodge. They told him that he had violated all his obligation by bringing up clandestine masons. But Bro. Cavoli could not be bluffed and also gave them a piece of his mind. They left saying: "Cavoli, we can't do a thing with you."

Three days later T. Henning came to him saying: "Cavoli, you better take your demit, otherwise you may be expelled. To this he replied: "That's my business. No one shall dictate to me."

Some days later one F. Shaw came to

Bro. Cavoli, telling him that pastmaster G. H. Garner sent him and wished to make an appointment with him. The appointment was then made to come up to the lodge the following Friday. On coming up that evening he was met by the pastmasters, Garner and Marks, and was introduced to C. H. Heilbron, whom they said was the Inspector of the San Diego masonic body. After some discussion Garner then asked: "Cavoli, what do you think about those clandestine masons?" Bro. Cavoli replied: "If you can prove to me, that these people are clandestine, I will take back what I said and excuse myself of my mistake." To this the so-called Inspector Heilbron answered: "It's no use to talk with Mr. Cavoli, the best way is to go up to the Grand Lodge and do what is necessary to do." Then L. Marks also spoke up saying: "I feel sorry for you, Mr. Cavoli. I won't call you brother anymore, because you are no more a mason." Bro. Cavoli then replied: "You may think what you like, you may think they are clandestine, I don't because I know them. They have nothing to hide. They work in the open and have their papers even filed in our courthouse. Besides how shall I know ahead if I violate a law peculiar to my lodge. You have never told me about any laws or landmarks, nor have I ever seen any constitutions or by-laws." The so-called inspector then replied: "We don't need to give you that; you have to ask for it. We are going to bring charges against you and you are going to be expelled."

Bro. Cavoli came to see me thereafter and related to me the whole proceedings above. He also told me that he had asked a brother of his lodge, who recently had been in Italy, if he had visited the Masonic lodges in Italy, to which this brother, Dr. Remondino had replied to the negative, saying he tried too, but was not admitted.

Bro. Cavoli said there are many who still believe as he did, that they were entering Universal Masonry instead of local. He blames the leading officers who keep

back the truth and has sent them a letter stating that as a Mason he felt he could not sit any more with them in the same lodge and thus asked for his demit. I then conferred with the BB., several who had known him for years, and all were in favor of same. I duly considered the circumstances and the peculiar position his own so-called Brethren had placed him in, through absolutely no fault of his, except that he proved more Masonic heart and spirit than any of the leading officers of his lodge, who had him tried and sentenced already, before even a charge of any kind was lodged against him, for the alleged crime of bringing two Universal Masons to his lodge.

I thereupon shook hands warmly with him and informed him that he could affiliate with Universal Masonry with full honors, as I considered him a Universal Mason at heart, which he had fully proven. I also told him that although we did not recognize the body where he hailed from, we did the individual, if he proved himself worthy and well qualified. Bro. Cavoli took the oath de fideli of the A. M. F. and the Mark Master's degree was conferred on him, and I recommend him to the Universal Masonic family throughout the world as a true Universal Mason.

Fraternally,

AUG. SPILMER, 33d.

Dep. Gr. Repr. for Calif.

O—O—O

#### DATE OF MEETING OF LODGES.

Michigan.—First and third Fridays, at 18 Woodward Avenue, Detroit.

Euphrates No. 41—Every Thursday at Euphrates Hall, 318 Woodward Avenue, Detroit.

Lodge 80 Clair No. 33, meets first and third Mondays of the month at 180 Washington street, Chicago, fourth floor of the K. of P. Building. John Mirable, Right Worsh. Master.

Trinity Lodge No. 44, meets first and third Wednesdays of each month at the Masonic Hall, 1923½ First Ave., Seattle Wash.

Robert Burns Lodge meets on the second and fourth Wednesdays, same place.

Harmony Lodge No. 15 meets first and third Wednesdays in K. of P. Hall, 67 South Second St., San Jose, Calif.

G. Garibaldi Lodge No. 6 meets every second and fourth Thursdays. 161½ South Main street, Salt Lake City, Utah.

St. Johns Lodge No. 8 meets every Tuesday evening at 8 p. m., 542 South Spring street, Los Angeles.

Rob. Roy Lodge meets every Friday night, 542 South Spring street, Los Angeles

George Washington Lodge No. 42, Cle Elum, meets every Monday evening in the Moose Hall. John J. Kashenikov, Secretary.

Justice Lodge No. 2 meets on the first and third Saturdays of each month in the I. O. O. F. Hall, Diamondville, Wyo.

Acacia Lodge No. 2, A. A. S. R., of Wyandotte, Mich., every Monday evening at 8 p. m. Regular on or before full moon.

Viking Lodge No. 75, A. A. S. R., meets every Friday evening at 1225 Milwaukee avenue. A. Busch, R. W. M.; Arthur P. O. Skaaden, 1321 N. California ave., Secretary. All Masons cordially invited.

Provincial Grand Master of Illinois—Julia Kaczanowski, 1318 West Erie st., Chicago, Ill.

Secretary Provincial Grand Lodge of Illinois—W. H. Humphreyville, 1301 West Huron st., Chicago, Ill.

Golden Star Lodge No. 3, San Francisco, meets every Tuesday night at 8 p. m., at the German House, Turk and Polk streets, Hall No. 7, fourth floor. A. E. Harrison, R. W. M., 1213 a Stott st. H. A. Rayne, Secy., 657 Hayes st.

Caledonia Lodge No. 29, of Tacoma, Wash., meets every Thursday evening at its lodge room in Masonic Hall, corner of Ninth street and Tacoma avenue, at the hour of 8 o'clock. All Masonic brethren in good standing are invited to meet with us. J. B. Keener, R. W. M., and J. Ram melsberg, Secretary.

Kilwinning Lodge No. 28 meets every Friday evening at 8 o'clock p. m., in the Auditorium Hall, 208½ Third st. R. W. M., H. J. Roberts. Secretary, H. M. Dickerson.

Glenlivet Lodge meets on every Wednesday evening, at 8 o'clock, at 222 a Georgia street, Vallejo, Cal.

#### OFFICERS OF UNITY LODGE No. 17.

Installed June 13, 1913, by S. W., D. H. G. Juchartz:

R. W. Master.....Bro. B. M. Weeks  
Senior Warden.....Bro. Saml. Barr  
Junior Warden...Bro. Peter C. Dunsmore  
Secretary.....Bro. George Leitch  
Senior Deacon.....Bro. Alex. Dickson  
Junior Deacon.....Bro. Robt. Holloway  
Lodge Dept.....Bro. F. L. Cowles  
Chaplain.....Bro. Geo. A. Sanborn  
Treasurer.....Bro. J. H. Whitmore  
Inside Guard.....Bro. Theo. Shea  
Tyler.....Bro. Edw. Wirth

O—O

#### THE LODGE FLOOR.

Chas. H. Merz.

Among the many so-called "exposures" or spurious rituals which appeared during the eighteenth century, one entitled "Jachin and Boaz" is, perhaps, the most familiar.

It is not my purpose here to discuss the details of the ceremony described in that publication, but rather to direct attention to one of the interesting and valuable side-lights found therein.

That there was a widespread interest in these publications at the time of their appearance cannot be denied. Whether this interest was because they contained some really useful information for the members of the fraternity or because they were believed to contain such matters but little. It would indeed be strange if they did not contain at least some kernel of the truth, in view of the fact that there were so many of them published and all contain some marked resemblances. They were formerly and are now sought and purchased by those interested in the history of Freemasonry. As there is not real definite knowledge of the ritual and ceremonial of a Masonic Lodge of that period, it is impossible to say how far this "exposure" is genuine, and it must, therefore, be accepted as such only when confirmed by independent and reli-

able contemporary evidence.

However, the point in question cannot but prove of considerable interest to the student of these so-called "exposures" of past times as to the student of the ritual, and it is one full of suggestion to every thoughtful Mason.

The "gentleman" author of this publication tells us that "during the preparation of the candidate, the brethren draw the annexed figure on the floor at the upper part of the room, which is generally done with charcoal and chalk mixed; though some Lodges use tape and little nails to form it, which prevents any mark or stain on the floor. (This figure is familiar to every Masonic student.) It is drawn East and West. The Master stands in the East, with the square hanging at his breast, the Holy Bible opened at the Gospel of St. John, and the three lights are placed in the form of a triangle in the midst of the drawing on the floor. The Senior and Junior Wardens conduct the candidate three times round the drawing on the floor and bring him to the front of it with his face to the Master." In reply to the question where he met his first opposition, the candidate replies: "At the back of the Junior Warden in the South." Again, "At the back of the Senior Warden in the West;" finally, "At the back of the Master in the East," (*Italics are mine.*)

The late Bro. H. P. H. Bromwell directed particular attention to this point, which, in my opinion, is confirmed by the text of this old "exposure." In alluding to the matter, Bro. Bromwell says: "One of the matters spoken of above in several places must now be mentioned, which is the universal practice (in this country) of allowing the circumambulation to take place within the lodge (not the lodge room.) It is easy to account for the neglect which has led to this. But it is an abuse which is not of such long standing as the other confusion concerning its course or direction (circumambulation), cardinal points of the same. The correction of this mischief should be made at once, for we now have commodious

Lodge rooms in most places, and even if we had not, there is no excuse for longer tolerating such a piece of work in a Masonic Lodge."

It cannot be denied that the present most excellent system of work in our Lodges has suffered from the vicissitudes and changes incident to the lapse of time.

As now carried out, circumambulation takes place within the Lodge (not the Lodge room). This mistake in the work, for such it must be regarded, is no doubt due to the fact that, at the present time everyone is in the habit of regarding the Lodge room as being the Lodge and for this reason the walls of the room or hall in which the work is done are regarded as the natural boundaries of the "Lodge floor." To understand this properly it must be borne in mind that the symbolic floors, when they are properly built or constructed, are not floors consisting of single layers or courses of stone fitted to the inside of a building, whose walls rest on separate foundations. Any sort of a floor may be adapted or fitted to walls already erected, but this is very different from building a floor on its own foundations to receive a building upon itself, and, at the same time, be complete in its structure without any walls or other superstructure whatever. A Lodge may be conceived of as entirely open or entirely enclosed by walls, roof or ceiling, according to the ideas formed of the uses to be represented. In every case must Masonic floors be perfect—each floor and its foundation being one complete and perfect structure—such as might be constructed as a model for a case of a material temple or, "for the performance of Masonic rites on the summit of a high hill, beneath no other covering than the high dome of heaven."

It is, of course, possible and quite probable that no complete Masonic floor or building was ever constructed solely for the purpose of Masonic Lodge work, and that no such complete building ever existed outside of King Solomon's Temple itself.

It should be constantly borne in mind that the Lodge may be held in a room of the most limited dimensions. In fact, it might be held in a room so small that it would be scarcely possible to move round. On the other hand, it might be held in the most spacious hall it is possible for man to erect. It may be held on the highest of hills or in the lowest of vales. In fact, the element of space or dimensions does not enter as a factor. In any sense, in the consideration of the question of the Lodge floor. As stated, it may be absolutely unlimited or it may be considered as the smallest possible space. In fact, the Lodge may be held anywhere or in any place, provided it be borne in mind that it is the location of the stations of the three principal officers that determines the boundary and location of the Lodge floor. Upon these, everything else is dependent. These stations and the officers occupying them correspond perhaps to the stout hazel twigs, fastened with strong cords that Scandinavian antiquities declare invest their court precincts with attributes of sanctity and undisturbed peace. Though these cords were occasionally broken by the pressure from behind, by reason of the excitement attendant upon the adjudication of disputes, the reputation of sanctity accorded to this circumscribed space, was, itself sufficient to deter forcible entrance. In the year 1283, the posts surrounding the allotted place were called "pale" or "pallings," "extra septa judiciali, quae teutonicis richpale mupantur." This word occurs frequently in both the Saxon and German languages. In oldest form "pal" (the modern Engling paling), while the Germans changed it to "pfahl"—a post or paling, set to guard against approach from the outside. It is clear, however, that ingress was in all cases under the charge of two persons, who, in admitting all duly authorized persons removed the pale or paling and from the duty they performed, they were called palliers or polemen—a term and duty corresponding in all respects to our present Wardens.

So that we are enabled to trace the boundary or location of the Lodge floor from a very remote period and in the present symbolic Lodge we find the limit or boundary of the floor clearly determined by the stations occupied by our Worshipful Master, Junior and Senior Wardens.

That the rite of circumambulation was formerly conducted "outside the Lodge" cannot be doubted. The circumstances which brought about a change to the present custom are not difficult to enumerate. It was formerly the custom to meet in taverns and in rooms not suited for nor exclusively devoted to lodge purposes. The furniture may be imagined as having been rather scanty and in the intervals between lodge meetings it was probably stored in garret or cellar, or some side room. When a meeting was held, it was brought into use, with the customary long banquet table frequently occupying the greater portion of the center of the room. In such cases there was scant room for conducting the rite of circumambulation as it should be done and this has probably led to the present custom of "passing inside the stations." It is understood that no one may enter on the Lodge floor without being "worthy and well qualified"—this being the only proper avenue for entrance and not through the Lodge door, as commonly supposed. The Lodge door admits to the Lodge room—the place where the Lodge is. Manifestly, as there need not be any room, there need not be any door. Circumambulation must be outside the stations. Performed within the stations, it becomes merely a circumambulation of the altar. The Lodge floor always has been considered "sacred ground." King Solomon's Temple was erected on Mt. Moriah—symbolically known as the "ground floor of the Lodge." and for this reason it is said that the Lodge rests on Holy ground—ground consecrated by the first three "grand offerings," which afterward met divine approbation.

No man was to go on the "Mountain of the House" with his staff shoes or

purse, nor with dust on his feet. And lastly, here it was where the Lord declared that he would establish his sacred name and word, which should never pass away.

The Lodge floor is guarded against the profane in the manner well known to all. This duty is or should be in all cases performed by the proper officer.

It seems justifiable to conclude that the present custom of placing the stations of the officers against the wall, is to ruin the symbolism and order of the work and that such a custom subjects the Lodge floor to outside ceremonies, which may not be lawfully performed on the floor.

#### O———O THE RITUAL.

"There are many of us who can recite our ritual from Alpha to Omega without the omission of a word or syllable, unconscious of the fact that behind the play of words lie concealed thoughts and meanings which invite our investigation and well repay us for our research.

"The demand of the hour is not for men who can recite the ritual but for men who know what that ritual means, and who are willing to live its teachings in their daily lives and conduct.

\* \* \*  
"Nerve us with incessant affirmatives.  
Don't bark against the bad, but chant the beauties of the good."—Emerson.

#### O———O IRISH KNIGHT TEMPLARS.

On a recent date the following officers of the Great Priory, High Knights Templars in Ireland, viz: Sir Charles A. Cameron, C. B., 33.; W. J. Chetwode Crawley, L. L. D. 33.; Henry Hunt, B. L. 18.; John McConnell, J. P. 18.; Alfred Norman, L. L. D. 18.; John Holdbrook, 28.; Gerard Black, 18.; W. G. Armstrong, 18.; F. R. Wayland, Isaac Williams, 18.; James Clements, 18.; H. C. Shelland, 18. and John Frost accompanied by W. M. Whiteaker, K. C. 18., T. J. Hayes, J. P. 18. and F. J. Smyth journeyed from Dublin by the 9 a. m. train to Belfast. At Portadown station, Richard Best, K. C. 18. Deputy



Grand King, joined the party. Arriving at 12:15 p.m., motor cars were in waiting and conveyed them to the Freemasons' Hall, Grafton Road, to perform the imposing ceremony of consecrating and constituting the Shaftesbury Preceptory of which the following are the founders, viz: John H. Gault, J. P., P. P., Arthur Martin, B. B. Andrews, George Lawrie, Rev. S. Cochrane, B. A., H. T. Downs, W. A. Bell, J. P., Dr. James Ritchie and Captain A. McCullough, P. P.

At this particular ceremony there was a large assembly of the leading and representative Freemasons of Ireland dressed in the full costume of the illustrious and military order of the Temple. It was a gorgeous sight. The ceremony was performed in a very impressive manner. Apologies were announced from the following: Rt. Hon. Earl of Donoughmore, 23.; Most Worshipful Grand Master Ireland; Rt. Hon. Earl of Shaftesbury, Right Worshipful Grand Master, Antrim; (Patron of the Preceptory.) Col. Sherman Crawford, D. L. 30.; Right Worshipful Grand Master Down; F. W. Ewart, 30.; R. H. H. Baird, J. P. 18.; F. W. McCullough, J. P. 18.; Thomas Barbour, J. P. 18.; W. J. Neill, 18.; W. E. Gordon, 18.; W. T. Barbour, R. Pears, J. G. Michaels, R. Lavery, S. Cunningham, Andrew Orr, W. H. Beck, S. J. Harcourt, etc.

After the ceremony the founders of the new Preceptory entertained the distinguished company to lunch in the banquetting hall the catering being done in good style by Messrs Thompsons Limited.

The eminent Preceptor, John H. Gault, J. P., presided and amongst others present in addition to the officers of the Great Priory and those accompanying them as mentioned above, we noticed W. Redden Kelly, J. P., 32.; R. J. Hilton, J. P., 32.; John Horner, 28.; W. H. Phillips, Jr., 28.; Dr. J. D. Williamson, J. P., 18.; W. T. Braithwaite, 18.; Rev. H. D. Murphy, B. D., 18.; F. J. Fenton, J. P., 18.; Stewart Blacker Quin, 18.; Samuel McGon, 28.; Rev. A. Gallagher, B. A., Henry J. Hill, 18.; W. B. Burrowes, 18.; A. W. Stewart, John G. Harris, W. Mc-

Mahon, E. R. Kirkpatrick, J. T. Scott, George Reilly, J. McHendry, Hugh Aird, F. Sheppard, J. Milliken.

After the lunch had been partaken of the toast of the King was given and heartily responded to with musical honors.

The next toast, "H. R. H. Duke of Connaught, Grand Master and the Officers of the Great Priory, Ireland," having been duly honored, Sir Charles A. Cameron, C. P., 33., Deputy Grand Master, heartily responded and afterwards proposed the toast, "The Eminent Preceptor, J. H. Gault," and in doing so complimented the Founders of the Shaftesbury Preceptory for selecting such an enthusiast in the order to preside over their deliberations and heartily wished them every success.

Sir Knight Gault in his own happy manner, suitably responded, and called upon Sir Knight R. B. Andrews, who proposed the toast of "Our Guests," and in so doing referred to the unique occasion, as official representatives were present from all the Grand Bodies of Freemasonry in Ireland and appreciated the great honor of having them there. This toast was received with full masonic and musical honors and enthusiastically responded to by W. J. C. Crawley, L. L. D. 33. W. Redfern Kelly, J. P., 32., Richard Best, K. C., 18., R. J. Hilton, J. P., 32., W. H. Phillips, Jr., 18. and J. D. Williamson, M. D., J. P., 18.

The toast of the officers was given with enthusiasm and ably responded to by Rev. S. Cochrane, B. A.

The founders of the new Preceptory are to be congratulated on the success of the meeting and what was termed a red letter day in Freemasonry in Belfast was brought to a close by singing "God Save the King."

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#### MASONRY IN THE COURTS.

We have scriptural authority that "They who take to the sword shall perish by the sword," and it is safe to predict that they who take to the courts shall perish through the courts. Through a policy of delay on the part of our York Rite opponents none of the cases brought against the A. M. F., has ever come to a

trial, but to show what the result would be were the issue tried, we give below the decision of the Court of Appeal for the District of Columbia, in a similar case.

It seems that in the District there are two organizations of colored masons, one of the York Rite and one of the Scottish Rite, the former a branch of the Prince-Hall body, the latter with a charter from Europe. The question of jurisdiction brought on a fight in the courts with the following result.

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#### COURT OF APPEALS, DISTRICT OF COLUMBIA.

The most Worshipful Grand Lodge, Free, Ancient and Accepted Masons of the District of Columbia, Et Al. Appellants.

vs.

William H. Grimshaw, Et Al.

Equity Injunction: Use of Name.

1. The principle upon which courts of equity proceed in restraining the simulation of names is not that there is property acquired by one party in the name but to prevent fraud and deception in dealing with party charged with the simulation or a name used by another in a similar business or manufacture.

2. A court of equity will not inquire into and adjudicate the right of different associations, organized not for profit but for benevolent or religious objects, to hold themselves out to be the regular and only accredited representative of a particular order or religious system; but there must be some pecuniary injury resulting from the use of a name that may have been adopted by another to warrant inquiry and justify relief.

No. 2007, Decided February 1, 1910.

Appeal by complainants from a decree of the Supreme Court of the District of Columbia, in Equity, No. 26,525, dismissing a bill for an injunction and sustaining a cross-bill for the same purpose. Reversed.

Mr. W. M. Ellisson and Mr. C. A. Keigwin for the appellants.

Mr. J. S. Easby-Smith, Mr. W. J. Lamb, Mr. J. A. Cobb and Mr. J. H. Stewart, for the appellees.

Mr. Chief Justice Shepard delivered the opinion of the court:

"This is an appeal from a decree dismissing appellants' bill for an injunction and sustaining a cross bill by the appellees for the same purpose.

"It appears from the admitted allegations and the evidence that the appellees and their predecessors have for years maintained an organization of colored Freemasons, under the title of the Most Worshipful Grand Lodge of Free and Accepted Masons of the District of Columbia, under authority emanating from a Grand Lodge in England. Their association has never been incorporated.

"Complainant is an incorporated association. It was organized by some persons who had been members of appellees' lodge and who were recognized as Freemasons. These had abandoned the appellees' lodge and were declared expelled on account of their action. Their charter was obtained in the District of Columbia on August 6, 1896 under a name that was changed by amendment January 10, 1898, to Most Worshipful Grand Lodge Free, Ancient and Accepted Masons, the only difference in their names consists in the incorporated body. Neither association is engaged in business for profit. The objects, as alleged, are charitable and humanitarian, to be carried out according to the rites and practices of Freemasonry. They operated in this way, under their several names, for ten years before the litigation began. No question of property or pecuniary injury is involved in the controversy. The single claim of each is the exclusive right to use a name indicating that it is a genuine lodge or organization of an order of Freemasons. It may be added, although it is not material, that there is no evidence tending to show that any person desiring to become a Freemason has been deceived by the name or pretensions of either organization.

"The principle upon which courts of

equity proceed in restraining the simulation of names is not that there is property acquired by one party in the name but to prevent fraud and deception in the dealing with the party charged with simulating of name used by another in a similar business or manufacture. Original La Tosca Social Club, V. La Tosca Social Club, 23APP. D. C., 96-104; 32 Wash. law Rep. 82. Courts of equity do not exercise jurisdiction to inquire into and adjudicate the right of different associations for charitable or religious objects to hold themselves out to be the regular and only accredited representatives of some particular order or religious system.

"There must be some pecuniary injury resulting from the use of a name that may have been adopted by another to warrant inquiry and justify relief.

"The injury must not be fanciful or sentimental, but real. It must be substantial, and such as a court of equity, upon principles of justice will interpose to prevent. La Tosca Club vs. La Tosca Club, supra, p. 105.

"Applying these principles to the facts alleged and proved, we are of the opinion that the court was right in dismissing the complainants' bill, but erred in granting the cross-bill.

"So much of the decree, therefore as restraining the appellant from pursuing its object under its corporate name will be reversed, and the cause remanded with direction to dismiss the cross-bill."

Each party will pay the costs incurred in it in this court respectively. It is so ordered.

Reversed.

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#### MEXICAN MASONRY AND CATHOLICISM.

From the Mexican Herald of Monday, April 14, 1913, mailed to the Bibliophile Pro. E. M. Lawton, of Oaxaca, Mexico. Under the article entitled "Spirit of the Mexican Press," we clip the following.

#### LA NACION.

La Nacion takes a tilt at Free Maonry:

The burning topic of the day arises from an act of the Grand Mater of the Valley of Mexico Lodge, who in intimate relations with his brethren of the York and Scottish Rites, is engaged in a political game in the name of Free Maonry, that dark sect which has been so fatal to our country.

"The conduct of Deputy Manuel Rojas, which has been under discussion in the press, at meetings of the Cabinet, in the tribunals, which will probably soon be discussed in the Chamber and which has communicated a deeper hue of saffron to the yellow newspapers of the United States, lends itself to conservations of various kinds and we take advantage of it to unmask once more the enemies of the Catholic name, who, with the cry of liberty and country, seek to compass perfidious aims and to serve secret interests of their institution.

"To this is owing the disastrous policy that has led us to ruin, which has given rise to all the crimes for which we have not yet atoned in spite of all the blood that has been shed and in spite of the many and grave calamities which we have passed through and still threaten us.

Consoling were the memory of those evils if we saw that our country's horizon had cleared a little, but this cannot be the case, seeing that, with the dawning of each new day, we expect the announcement of some new misfortune.

"To cry aloud and still to cry aloud is the painful mission at present, of the newspaper man who sincerely desires his country to heal of its wounds; but to cry aloud, while at the same time pointing out the causes of our misfortunes and indicating the means by which they can be remedied.

"This is what has always been done by the Catholic press; the only press that is independent, the only press that is truly patriotic; and among those causes, it has proved that there should

be counted, as one of the chief and most pernicious, the secret and sectarian labors of Free Masonry.

"For Masonry there is no country, no liberty, and if it had its way there would be no religion in the world. It catches politicians and functionaries in its nets; it binds them by tremendous oaths, making them its blind instruments ready to sink every consideration of justice and nobility, in order to achieve the perverse and wayward aims of their sect.

"Not so long ago, Grand Master Rojas presented a bill to the Chamber which sought to oblige our party to give up its name of Catholic; but he took this step as a Liberal and in his capacity as a deputy, without, at that time proving his high Masonic Investiture. Now, his telegram to Taft, his communications to Generals Huerta and Diaz, and his declarations to the press have been a revelation to us, for there will be no one now to doubt that the entire political game of Rojas is not that of the Liberal, of the deputy, but that of the Masonic secretary, tending toward preconceived aims and moved by secret and powerful springs.

"The sectarian deputy, who, without doubt, owes his seat in the Chamber not to the popular vote, but to the influence of Masonry, is playing the political game in its name for its ends, and he does not fear to declare this openly; he is not ashamed when we throw in his face his attempt to deprive our party of its glorious name, when, in support of his bill, he dwelt, among other sophism and absurdities, on the influence of the clergy, which is such a thorn in the side of Masons and Jacobins.

"When we see that communications are exchanged between Masonic dignitaries and high politicians, we cannot but say once more that Masonry is official in our country; that it directs the most important affairs in such manner as to conduce to the attainment of its sinister ends.

"And we call aloud, pointing out that cause of our misfortunes in order that it may be known why one government

inherits errors and defects from its predecessor and how it is that those errors and defects are perpetuated to the detriment of peace and to the gross prejudice of law and justice.

"Yes, let all Mexicans know it! If the country suffers; if the country is unhappy; if the country is brought to the verge of ruin, it is all the fault of official Masonry."

#### NOT MUCH OF A MASON.

Who, or which one, was not much of a Mason? We will relate an actual occurrence, and let you judge as to which one was "not much of a Mason."

It was on a train in one of the western states an old man some sixty years of age met a man some years his junior and struck up an acquaintance. The younger man wore a combination 32 degree and Knight Templar watch charm and a blazing diamond worth about \$150, and a rich jeweled Shriner pin, and seeing that the other had a simple square and compass pin, remarked: "I see that you are one of us. Is that all the degrees you have taken?"

"Yes, I've taken only the first three degrees."

"You are not much of a Mason, then."

"I don't know what you mean, my brother. I have always paid my dues; I have tried to treat my brothers in an honest and honorable way; and I have led a temperate and moral life."

"Oh, I don't mean that. I mean that you have not taken the Knight Templar or 32 or Shriner degrees."

"No, I have not taken any of these degrees. What do you know about the Master's degree? Can you repeat the obligation and the lectures? How often do you attend lodge, and do you do much committee work? Do you attend funerals when you can, and visit sick brothers?"

"Well, no; I have not been in a lodge that I can remember just where. The truth is, I do not take much interest in the lodge meetings. I am usually too busy to go to funerals, and do not know

many of the men who belong only to the blue lodge. I am traveling a great deal and I never visit the lodge, for, really I don't believe that I could work my way into a lodge. I pay my dues regularly and always go to the Shrine meetings when I get a chance. You know they have lots of fun there."

"Yes, I suppose they have, but do you often help a poor and penniless brother?"

"Well, no; I generally turn down the dead beats."

"How do you know they are dead beats? Is there not something in the obligation about assisting the poor and needy?"

"I believe there is something like that, but I have forgotten all about those obligations. The fact is, there are so many tests trying to do you up that one has to be careful."

"No doubt there are imposters, but is it not your duty to inform yourself as to the worthiness of those who apply to you for assistance, and help the needy? Do you not remember obligating yourself to do that?"

"I believe there is something like that in the blue lodge."

"Now, my friend, I hope you will not take offense, but I do not think you are much of a Mason, if you take the performance of Masonic duties and living up to its precepts as a standard. Do you know anything of its history, when it was instituted, and when the first Grand Lodge was organized?"

"No, that has never interested me."

"Don't you read Masonic books or periodicals?"

"Well, no; I have no time for anything like that."

"Well, my brother, you may have all the degrees, but I think you have much to learn about Freemasonry. You not only know little or nothing about symbolic Masonry, but you appear to know not much of anything of the many other degrees you have taken."

"To be frank, I don't; and I have had a hard time. It has never been put to me in the light in which you have put it. So many of my friends did just what I have

done—went through the degrees as fast as possible—that I thought it was the proper thing. I believe I'll read and study up a little, so as not to be humiliated like this again. Thanks to you all the same, and I'll profit by this little incident."

The veteran Mason found his companion a very sensible and pleasant gentleman, and an interested listener to a long Masonic talk, proving that he was more the victim of a vicious system than anything else.

They gave each other's address, and quite an agreeable correspondence was kept up for some time, the "high up" Mason drinking freely at the fount of Masonic knowledge presented to him by "Not much of a Mason."—The Texas Freemason.

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#### LEXICON.

BONAIM—(Hebrew, builders, 1 Kings v. 18) sometimes used in the corrupted form "Benai" said to represent the Fellow Crafts.

BONE—More correctly Boneyh, meaning a builder in the sense of a Superintendent or director of work, and thus applied to H. A. B.

BONNEVILLE, CHEVELIER DE—Founded the Chapter of Clermont in France in 1754. One of the early examples of grouping the degrees introduced into France from Scotland, into independent governments.

BOOK OF CONSTITUTIONS—Before the Grand Lodge system was introduced by the four London lodges forming the Grand Lodge of England, there were no general laws governing the Craft as a whole in any country the old Charges formed the basic law, and each lodge or Mother Lodge enacted such laws as seemed best for themselves. The first attempt at such a book was made by Doctor James Anderson a Scottish Clergyman and one of the founders of the Grand Lodge of England in 1723 for the guidance of that Grand Lodge, all succeeding books of masonic law have been more or less based on Andersons Constitutions.

**BOOK OF GOLD**—A name given by the masons of continental Europe to their minute book.

**BOOK OF THE LAW**—It is one of the first and principal landmarks of masonry that the inspired book of religion believed in by the member of the lodge should be placed on the Altar and this is designated emphatically "The Book of the Law" It may be either the old or new Testaments of the Hebrew and Christian, the Koran of the Mahomedan or the sacred Books of the Hindu or Persian, each and all are to their own votaries "The Book of the Law" all represent the Word of God and without that upon the Altar there can be no regular lodge.

**BOSONIAN, THE.** The fourth degree of the African Architects.

**BRAZEN PILLARS.**—Two brazen pillars were placed in the porch of Solomon's temple, the one on the left called Boaz, that on the right called Jachin. They were cast under the superintendence of Hiram Abiff on the clay grounds between Succoth and Zaredetha together with the holy vessels. They were cast hollow to preserve the national and holy records.

**BRAZEN SERPENT.**—The story of the brazen serpent and its worship by the Israelites forms part of the work in several of the higher degrees in the several rites.

**BRAZEN SERPENT, KNIGHT OF**—(See Knight of the Brazen Serpent.)

**BRAZIL.**—Masonry was established at Rio de Janeiro in 1821, with the Emperor Dom Pedro 1, as the Grand Master, who for political reasons closed the lodges the following year. In 1831, the lodges re-opened, and in 1832, a Supreme Council was established. The Rite worked is the Scottish Rite. Masonry is now in a flourishing condition in Brazil though bitterly opposed by the Roman Catholic priests. There are two Grand Orients with 57 Lodges and over 3000 members.

**BREAST PLATE.**—Worn by the Jewish High Priest, attached to the ephod and shoulder by bands. The front was set with twelve stones, each bearing the

name of one of the twelve tribes, set in four rows on the breast plate which was a piece of embroidered cloth of gold, purple, scarlet and white linen. The names of the stones with the tribe represented are, starting from the right on the first line: Sardius, or Ruby, Reuben; Topaz, Simeon; Emerald, Levi; Carbuncle, Judah; Sapphire, Issachar; Jasper, Zebulun; Ligure, Dan; Agate, Naphtali; Amethyst, Gad; Chrysolite, Asher; Onyx, Joseph; Beryl, Benjamin. In masonry the breast-plate is worn by the High Priest in the R. A. and in the Priestly Order of the Temple, the 31st degree of the Rite.

**BRIDGE.**—Alluded to in several of the higher degrees.

**BRIGHT.**—A mason well up in the Ritual and the law is technically termed "Bright," while one who is not thus learned is termed "Rusty."

**BROACHED THURNAL.**—The ancient name for the Rough Ashlar, one of the immovable jewels of the lodge. It was used for the apprentice to work upon in learning his trade. In the Royal Order of Scotland its place is given as on the "tassellated border" and its significance as "Divine Grace penetrating our hard and stony hearts."

**BROKEN COLUMN.**—Columns were anciently used as typefying great men, and the broken column is the emblem of the fall or death of one of the greatest pillars of the craft.

**BROTHER.**—The endearing name by which Masons address each other at the opening of every regular lodge, the command is given that no one shall address another by any other name save that of "Brother."

**BROTHERLY KISS.**—Used by the Latin Masons in greeting, and by the R. W. M. of Latin Lodges to the newly Entered Apprentice.

**BRUCE, ROBERT.**—King of the Scots and legendary founder of the Royal Order of Scotland, said to have been founded by him to commemorate his victory over the English at the battle of Bannock-burn. He was the protector of the persecuted Knights of the Temple.

# The Universal Free Mason

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## OFFICIAL.

A special meeting of the Confederated Supreme Councils in the A. M. F. will be held during the session of the Supreme Lodge from the 20th to 26th of September, many matters of importance will be discussed at the meeting, among others the advisability of publishing a "Tableau" or list of all contributing members of the 32nd. Scottish Rite, 86 of Misraim, 90 of Memphis, who will be entered on the roll of the Grand Consistory. All Ill. FF. of the 33d Scottish Rite; 90th of Mizraim and 95th of Memphis are hereby required to attend this meeting of Supreme Council or write their excuse to the Grand Secretary General, all who do not so report will be listed as "Emiratus," who, while retaining nominal rank exercise, none of the rights or privileges of the grade will rank as non-affiliates would in the Craft degrees.

A special meeting of the Regional Grand Encampment will be held during the session of the Supreme Lodge when matters affecting the Chivalric Grades will be considered, and the Regional Grand Officers installed.

A special meeting of Alpha Temple of the Mystic Shrine will be held during the session of the Supreme Lodge, laws regulating the subordinate Temples will be considered and much business affecting the welfare of the order will be transacted.

## DEPUTIES OF THE SUPREME LODGE IN THE PROVINCIAL AND DAUGHTER LODGES.

As there appears to be some misapprehension as to the duties of the Deputies of the S. M. in the Lodges, we again print the instructions issued for the guidance of these officers:

The Deputy of the S. M. in the Provincial Grand Lodge, holds the rank and wears the clothing of a member of the Supreme Lodge. It is he only who can install the officers of the Provincial Grand Lodge, or the first officers of a new lodge. It shall be his duty to see that a qualified brother is recommended by each lodge in the Province to act as the Deputy of the S. M. in that lodge. He shall act as the President of the lodge deputies in the Province holding the same. Should a lodge deputy be-  
lodge of instruction as often as possible and shall act as the R. W. M. of come remis in his duties and the lodge suffer in consequence, the Provincial G. L. Deputy shall inquire into the matter and if he deem it necessary, he may suspend such deputy pending an appeal to the S. M.

Lodges of instruction held by the Provincial G. L. Deputy shall meet on the installed degree, and only those who have taken that degree shall be allowed to be present.

Following are some of the instructions and duties relative to the office of Lodge Deputy of a Daughter

**Lodge:**

When no such officer has already been chosen or appointed, it shall be the duty of such lodge to select a brother who is willing and competent to act in this capacity. Such brother's name is then to be forwarded in recommendation to the Provincial Grand Master, who, in his official capacity, may accede to the request and forward the commission.

It shall be the duty of the Lodge Deputy to make himself well acquainted with the laws of the A. M. F. and with the ritual of the several degrees of the lodge, and to see that the law is obeyed and the ritual properly exemplified in his lodge.

He only can install the officers of the lodge or give the installed degree to those eligible thereto: before doing which he must be satisfied that all dues payable to the Supreme Lodge have been paid, and must collect the fees for the installed degree and fill out the official returns with names of officers and addresses of the R. W. M., Secretary and Treasurer, forwarding the same with the fees to the Supreme Secretary General immediately after installation.

He must verify by his signature all orders for supplies or semi-annual returns sent by the Lodge Secretary to the Supreme Secretary General.

He shall, when called upon, decide disputed points of law or ritual, and it is through him only that the Lodge shall communicate with the Supreme Master.

He shall perform all his duties in such a manner that while seeing the law is enforced he will not encroach on the prerogative of the R. W. M. or lessen the dignity of any other officer in the lodge.

He shall rank as a member of the Provincial Grand Lodge and wear the clothing thereof with his own distinctive jewel. His last official act is to obligate and install his successor.

Attention is respectfully called to the following sections and points of law contained in your Constitution and By-Laws, to which strict adherence must be given:

Article XV, Section 1. Article XV, Section 3. Article XIX, Section 1. Article XX, Section 1. Article XX, Section 3.

Particularly note that a copy of the Constitution and By-Laws shall be presented to each E. A. M. at initiation.

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**SCOTCH MASONRY**


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(Continued.)

It is hardly proper to call all Masonry, that is practiced in Scotland, Scotch Masonry, yet for the purpose of making ourselves the better understood, we designate all the various rites, reposing within the bosom of the "Scottish Grand Council of Rites" of Scotland, "Scotch Masonry." We are further prompted to do this, as we hail from the land of the heather, and as the foundation of all Masonry was laid in that land, and our adoption of its rites and ramifications, and prosecution of its principles in the United States and dependencies, entitles us to the characterization of Scotch Masons, and in the face of the fact that we are the only "Scottish Rite" Masons in America, we deem ourselves sanctified in the assertion.

In our last we dealt at length with the "Rite of Memphis," and as the Rite of Memphis and Mizraim are so closely woven together, and the many and varied histories of their origin, class them together as "Egyptian Masonry" and give a number of reputed authors, we will endeavor to adhere as nearly as possible to the true origin of the Rite as understood and practiced by the "Grand Council of Rites," from which body the American Masonic Federation obtained its authority to practice these Rites.



To enable an applicant to acquire the degrees and honors of the "Rite of Mizraim" he must be a Master Mason in good standing in some Lodge working under the jurisdiction of some recognized Supreme Masonic Body. Therefore, the degrees commence with the 4th, and are as follows: (4) Secret Master, (5) Perfect Master, (6) Master by Curiosity or Influence, (7) Secretary, (8) Provost and Judge, or Irish Master, (9) English Master, (10) Elect of Nine, (11) Elect of the Unknown or of Perignan, (12) Elect of Fifteen, (13) Perfect Elect, (14) Illustrious Scotch Trinitarian, (15) Scotch Companion, (16) Scotch Master, (17) Scotch Panissiere, (18) Scotch of the J. J. J., (19) Scotch of the Sacred Vault of James VI., (20) Scotch of St. Andrew, (21) Little Architect, (22) Grand Architect, (23) Architecture, (24) Apprentice Perfect Architect, (25) Companion Perfect Architect, (26) Master Perfect Architect, (27) Perfect Architect, (28) Sublime Scotch, (29) Sublime Scotch of Heredom, (30) Royal Arch, (31) Grand Axe, Grand Arch or Interior Temple, or Grand Ark, (32) Sublime Knight of Choice, Chief of the First Series, (33) Knight of the Sublime Choice, (34) Prussian Knight, (35) Knight of the Temple, (36) Knight of the Eagle, (37) Knight of the Black Eagle, (38) Knight of the Red Eagle, (39) Knight of the White East, (40) Knight of the East, (41) Commander of the East, (42) Grand Commander of the East, (43) Architectures of Sovereign Commander of the Temple, (44) Prince of Jerusalem, (45) Sovereign Prince Rose Croix of Kilwinning and of Heredom, (46) Knight of the West, (47) Sublime Philosopher, (48) Chaos (First) Discreet, (49) Chaos (Second) Wise, (50) Knight of the Sun, (51) Supreme Commander of the Stars, (52) Sublime Philosopher, (53) Key of Masonry (First Grade) Miner, (54) Key of

Masonry (Second Grade) Washer, (55) Key of Masonry (Third Grade) Blower, (56) Key of Masonry (Fourth Grade) Caster, (57) True Mason Adept, (58) Sovereign Elect, (59) Sovereign of Sovereigns, (60) Grand Master of Symbolic Lodges, (61) Very High and Very Powerful Knights of Palestine, (62) Knight of the White Eagle, (63) Grand Elect Knight Kadosch, (64) Sovereign Inspector, (65) Grand Inquisitor Commander, (66) Chief of the Second Series, (67) Beneficent Knight, (68) Knight of the Rainbow, (69) Knight of Banuka or of Ranuka (called Hinaroth), (70) Very Wise Israelite Prince, (71) Sovereign Prince Talmudim, (72) Sovereign Prince Zadkim, (73) Grand Haram, (74) Sovereign Prince Hasid, (75) Sovereign Grand Prince Hasid, (76) Grand Inspector, (77) Intendant Regulator of the Order, (78) Sovereign Prince of the Seventy-eighth Decree, (79) Sovereign Prince of the Seventy-ninth Decree, (80) Sovereign Prince of the Eightieth Degree, (81) Sovereign Prince of the Eighty-first Decree, (82) Sovereign Prince of the Eighty-second Degree, (83) Sovereign Prince of the Eighty-third Degree, (84) Sovereign Prince of the Eighty-fourth Degree, (85) Illustrious Sovereign Prince of the Eighty-fifth Degree, (86) Sovereign Prince of the Eighty-sixth Degree of the Rite of Mizraim, (87) Grand Master of the Fourth Series, (88) Absolute Sovereign Grand Master, Supreme Power of the Order.

It will be observed, and more so by the initiated, that several of the degrees have familiar sounds. One chronicler says, that the 78, 79, 80, 81, 82, 83, 84, 85, and 86th degrees have names which are only known to the possessors.

There is a wide discrepancy among Masonic writers, as to the arrangement of the degrees, some holding

that they are divided into 17 classes, while others hold that the proper division is into four series. But be this as it may, we care only for the system, practiced by the Scottish Grand Council of Rites, and the branch of the Order known as the Scottish branch, as this is the only true and simple pure Order of Mizraim, and if there is any value to the Order, that branch, that follows the authors of its existence, as an Order of Masonry certainly is the most desirable.

In our last article, we gave an account of the various ramifications of Mizraim and Memphis, and showed that all the various self-constituted branches, both in America and Europe, have fallen into decay, and only the Scottish branch remains intact, and preserves the right to advance its principles, and confer its degrees, having received this authority direct from the authors or compilers. As to the history of the Order of Mizraim, and its purpose, we can only do as the Scriptures advise, "Search all things, and hold fast to that which is good. We have searched the Histories, both Masonic and profane, that appear to us, to be reasonable, and true, and even then, have found it difficult to determine, we will therefore present to our readers, the views of some of the best and ablest writers on the subject.

Kenneth R. H. Mackenzie, in his "Royal Masonic Cyclopedia," published in London (1877), says: "Lechangeur is said to have founded this Rite, but there is evidence to prove that this is an error, and that he only used previous material. In point of fact, the Rite of Mizraim arose out of Egyptian Masonry, which Cagliostro derived from an older source. The Ancient and Accepted Rite claims priority, but it is difficult to decide the historical merits of the question. It has been stated that sixty-six degrees of the Rite of Mizraim were taken from

the Ancient and Accepted Rite; but as the latter had at first from the Emperors of the East and West only twenty-five, with eight degrees added (so it is affirmed) by Frederick II. surnamed the Great, it is difficult to understand how sixty-six can have been got out of thirty-three. Lechangeur, Joly, and the Bedarrides, soon spread the Rite all over Italy, and in 1814 it reached France. An Absolute Sovereign Grand Master with irresponsible authority, governed the Rite, but this system of government did not agree with the Fraternity, and eleven brethren (among whom was Ragon, Gaborria, Decollet, Meallier, with others) united under the presidency of Joly to create and establish the Rite of Mizraim in its series and ninety degrees, in virtue of the powers obtained from Naples in 1813, placing themselves under the aegis of the Grand Orient, which accepted the Rite. Bro. Langlace, the orator, speaking of it on the 24th of June, 1817, the authorities of the Grand Orient promptly rejected it on the following 27th of December. Thereupon they declared their independence. Mark Bedarride published two thick volumes at Paris on the subject in 1835. (Then follows the arrangements of the degrees as then practiced.)

"This order claimed absolute sovereignty over all others, and the system adopted closely resembled that of the Ancient Egyptian Mysteries. An important variation is made in this Rite as to Hiram Abif—instead of being murdered, he is reported to have returned to his family, and spent the rest of his life in ease and comfort. But as a murder is necessary, it is transferred to the times of Lamech, whose son Jubal is represented to have been slain by three traitors, Hagava, Hakina and Haremda."

In 1839, Brothers J. E. Marconis and E. N. Mouttet, dating from the Valley

of Paris set forth the elaborate system known as the Oriental Order or Rite of Memphis, and surreptitiously extracted from the Order of Mizraim, several of the degree legends, as we explained in our article last month. But the distinction between the two Rites, is still strictly preserved and maintained as distinct from the A. & A. Rite, the A. & P. Rite and the Rite of Memphis.

It may be well here to state that the Noble of Frederick II above referred to, can be readily punctured, for the Statutes of Paris and Bordeaux authorized the Grand Inspector of the Emperors of the East and West to collect new degrees, and this was done before 1797, and the Rite of 33 degrees existed at Geneva before that time.

Referring to the Lechangeur episode, Bro. Mackenzie says of him: "He was an officer of a Lodge in Milan. In 1805 he was a candidate for membership in the newly-established Ancient and Accepted Rite, but after having received some of the degrees, the Supreme Council declined to allow him to proceed further; whereupon he, it is said, revenged himself by creating the Rite of Mizraim of ninety degrees, and declared himself Superior Grand Conservator. Chapters were established by him at Naples, and, in 1810, he granted a patent to Michael Bedarride, who carried the Rite to France."

Without going further into detail, as to the origin of the Rite of Mizraim, and the aspirations of the would-be and alleged founders, the fact still remains that both Memphis and Mizraim are of Egyptian origin. It matters little which claims are right and which are wrong, for the merits of the Rite do not necessarily rest upon antiquity or locality. Like all other Orders, its esoteric and exoteric merits are enjoyed by its participants. Its history is written by va-

rious writers, and the sum and substance of them, is neither more nor less than the opinions of the recorders. We might, however, briefly refer to one other historical opinion. Barruel (Hist. Jac. vol. 3, p. 8) says Egyptian Masonry was introduced into Europe by a Jutland merchant, about 1771, who had been in Egypt—his name was said to be Ananiah." This man on his return from Egypt sojourned for a time in Malta. He taught the doctrine of Manes. While he lived in Malta, he met Cagliostro, who was then a pupil of Pinto, the Grand Master of the Knights of Malta, a man of high renown as a chemist, and from whom Cagliostro obtained proficiency in that science. Whether or not Cagliostro obtained his manuscripts, which he afterwards claimed to possess, or not, from this man Ananiah, it is nevertheless the fact that his knowledge of Egyptian Masonry stood him in good stead, in his wanderings and achievements afterwards. No doubt can exist in the mind of the unbiased reader, that the man Cagliostro obtained from some source some valuable information relating to Egyptian Masonry, and that he used it on various occasions both to his favor and hurt. We find him very energetic in the promotion of Masonry at a time when a bitter war was being waged against it by the Church of Rome. In 1785 he caused the Lodge of Philalethes (or Lovers of Truth), to meet in solemn session to discuss the following questions: (1) What is the essential nature of Masonic science, and its distinctive characteristic? (2) What epoch and origin may rationally be attributed to it? (3) What societies—what bodies or individuals—may we believe to have anciently possessed Masonry? Who are the corporations by which they have been perpetuated to our times? (4) What societies, bodies or individuals may be regarded, at the

present time, as the real guardians of the secret? (5) Are the traditions preserving it oral or written? (6) Has Masonic science any relations with the sciences known as occult or secret sciences? (7) With which of these sciences has it most relation, and in what does that relation consist? (8) What advantage is to be anticipated from Masonic science? (9) Which of the present Rites would be the best to adopt, not as a general principle, but as that which would make for zealous and working disciples the promptest and most useful progress in real Masonic science? (10) Wherefore, by general consent, do all the Masons denominate their assemblies, and the places in which they are held, Lodges? What may be the origin and true definition of the word Lodge, of the word Temple, sometimes bestowed as a designation on the place of assembly? Also, of the formulae—opening and closing the works—of the word Scottish or of Scotland, in the higher degrees; of the word venerable (or Worshipful), given to the Master of the Lodge? These questions coming up, and it apparently was necessary for some one or more to answer them, who was versed in Masonic lore, on the 10th of February, 1785, an invitation was sent to Cagliostro and Mesmer, the inventor, to attend the convention. He replied to the invitation by desiring that all the members of the convention should adopt the constitutions of the Egyptian Rite and be initiated in the Mother Lodge at Lyons; and that they should burn up the archives of the Philalethes. He failed to attend the convention and the Baron von Gleichen was deputed to see him and request the renunciation of so severe a condition, at the same time requesting the presence of the members of the Mother Lodge of Lyons at the convention. His reply was as follows:

"Dated the 1st of the 5555.—The unknown Grand Master of true Masonry has cast his eyes upon the Philalethes, and upon the two invocations they have spread among the body of the brethren. Touched by their piety, moved by the sincere avowal of their desires, he designs to extend his hand over them, and consents to give a ray of light into the darkness of their temple. It is the wish of the unknown Grand Master to prove to them the existence of one God—the basis of their faith; the original dignity of man; his powers and destiny; in fact, the whole contents of their belief. It is by deeds and facts, by the testimony of the senses, that they will know God, man, and the intermediary spiritual beings created between them; of which true Masonry gives the symbols and indicates the real road. Let, then, the Philalethes embrace the doctrines of this real Masonry, submit to the rules of its supreme chief, and adopt its constitutions. But above all, let the sanctuary be purified, let Philalethes know that light can only descend into the Temple of Faith, and not into that of scepticism. Let them devote to the flames that vain accumulation of their archives; for it is only on the ruins of the Tower of Confusion that the Temple of Truth can be erected."

The foregoing is introduced here to exemplify the opinion of some of the biographers of Cagliostro, that he did possess the light of Egyptian Masonry, and in establishing the Mother Lodge at Lyons, he had more than a passing or superficial knowledge of its mysteries. At any rate he has bequeathed to posterity the fact that Egyptian Masonry, whether it embraced the Rites of Memphis and Mizraim, or whether they were built up upon its ashes, and were nurtured by its tenets, piecemeal, the fact still remains, that Memphis and Mizraim

are Egyptian Rites, and had their foundation in the doctrine of Manes.

However, we may profitably continue the history of this little episode. "To the said address the convention replied, saying they would entertain no such project. Cagliostro again wrote them on April 13th, 1785, 'We have offered you the truth; you have disdained it. We offered it for the sake of itself, and you have refused it in consequence of a love of forms. What are forms without funds? Can you only elevate yourselves to God and to the knowledge of yourselves by the assistance of a secretary and a convocation? Is a secretary neglectful, and do days pass by when hearts are on fire with ardent and pure desires? Do not justify yourselves; we are not offended. Consider that, if, in order to elevate you, we have recommended to you our subjects, how can you hope to rise to our own height?' Cagliostro withdrew his offers, but only in order to set a higher value on himself and his system. Finally, three delegates from the convention set forth for Lyons, were initiated into Egyptian Masonry. They professed themselves highly pleased with their reception, and with the urbanity of the count, together with the excellence of his system. In their report to the convention they state: 'His doctrine ought to be regarded as sublime and pure; and without having a perfect acquaintance with our language, he employs it as did the prophets of old.'

We do not start out to write a biography of Count Cagliostro, but incidentally we have drifted into some matters of his life that are well to be remembered. There is no doubt, but Egyptian Masonry, was founded by

him at Lyons, France, in 1779; from Lyons it spread to Paris, and Rome, the establishing of a Lodge at the latter place proved Cagliostro's undoing. Little has been written of this Rite as a Rite, subsequent to his death, but that it lived and flourished there is no doubt. That the degrees are a compilation of parts of other Rites, viz., Hund's Strict Observance, Swedenborgianism, Philalethes Illuminati, Architect, 9th Scottish Master, 10th the French "Adoniramite Masonry," etc. The latter has largely contributed to the make-up, as the 4th of that Rite, is Perfect Master, 5th Elect of nine, 6th Elect of Perignan, 7th Minor Architect, 8th Grand Knight of the East, 11th Knight of Rose Croix, 12th Prussian Knight, and so on. The beauty and grandeur of these Orders are the handiwork of the sages of Masoury, and whether compiled, or originated we must confess, that they have a sublimity seldom equalled. Great thought and consideration is their marked characteristics, and the wisdom and knowledge conveyed to the candidate, carries with it a sublimity, recognized and appreciated by those who have become initiated into the mysteries.

R. S. SPENCE,

33rd, 90th, 96th Deg.

(To Be continued.)

#### Meeting Time Changed

George Washington Lodge No. 42, A. M. F.,—A. & A. Scottish Rite, (Symbolic)—Stated Communications, First and Third Mondays at 8:00 P. M., Foresters' Hall.

R. A. WILCOX, R. W. M.

J. J. KASHEVNIKOV, Sec'y.

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## EDITORIAL

At the risk of being blamed for reiteration we again call the attention of the Lodges and BB. to the fact that the Supreme Lodge in the American Masonic Federation meets in triennial session this month, those entitled to take part in the deliberations are, the present officers, Provincial Grand Masters and one representative from every Lodge in the A. M. F. The Supreme Lodge Deputies in the Provincial Grand Lodges are also members of the Supreme Lodge, but are ineligible to hold office or vote in the election of officers. As much important business will be brought up at this meeting, every Lodge in the Federation should be represented, in person or by proxy. In either case the delegate should have credentials signed by the R. W. M. and attested by the Secretary and sealed with the Lodge seal. All offices in the A. M. F. are elective and as the election takes place but once in three years for the Supreme Lodge, the BB. should consider carefully who they

desire to serve them during that term. Then, there is the question whether, being a 32nd, should be continued as a qualification for election as a Provincial Grand Master, there is also the question of the A. M. F. owning their own home, and that home being located in the most central point, and there will, no doubt, be other matters of importance to be discussed.

The purchase of paraphernalia is one of importance at all times, and in the case of a small lodge with limited funds it is of great importance that what paraphernalia is got should be of the regulation pattern. This cannot be done when bought of the usual Masonic supply house, as they keep only York Rite furniture. Bro. Sparre, of San Francisco, who advertises in the Universal Freemason, is one of ourselves, a Scottish Rite Mason, and keeps all supplies needed for either the Craft or the higher degrees, all of which is of the regulation pattern, so that when bought it does not need to be replaced as much as has to be done by lodges buying from York supply houses.

This month we have again the pleasure of chronicling the birth of two new Lodges in the State of New York, the reproach of being a Western institution, so often launched against the A. M. F. by the Yorkist will soon lose point, as there will soon be as many of our Lodges in the East as in the West, in the North as in the South, and the land will be filled with the Lodges of universal Masonry, and sectionalism will be a thing of the past.

Talking of the universality of Masonry we notice that on April 14th of the present year, Friendship Lodge No. 6 of London, England, initiated the King of Oudh, a Mohammedan ruler of East India, the candidate was

obligated on the Koran by the Worshipful Master, who was an Episcopal Minister. What a shock reading such terms must be to the American Yorkist, who thinks that the Caucasian and professing Christian only should be a Mason, yet, to some extent, even the American Yorkist, recognizing the signs of the times, is trying after a term of universality and the York Grand Lodge of Oregon at its last annual communication resolved that "some central representative Masonic Body should be formed, composed of three delegates from a majority of the Masonic Grand Lodges in the United States and British North America, with authority to enact laws and take measures binding upon the various grand jurisdictions participating."

And further makes the proposition that delegates from the American Lodges meet in San Francisco in 1915. We wonder if this resolution was not caused by the knowledge that the A. M. F. had invited a Congress of the worlds Masons who believed in the universality of the Craft to meet at the same time and place? It is worthy of note to remember that this same so-called grand lodge of Oregon a year ago put itself on record as having fathered a state law to prevent any other Masonic rite than the York from establishing lodges in the State, and whose officials boasted that they had killed the activity of the A. M. F. in Oregon, vain effort on their part as since then three new lodges have been formed and a Provincial Grand Lodge is in process of organizing.

Talking of the Oregon brand of Masonry, it may be still in the memory of our readers that two of the Deputies of the A. M. F. were arrested on trumped up charges in Astoria, Oregon, and put in jail until released on bond. The BB. were discharged next day as there was no

case whatever against them, but the Yorks boasted that that was the last of the A. M. F. in Astoria. However, as our immortal brother has it, "the best laid schemes o' mice an' men gang aft agley." So the York schemes did in this instance, as there is now a lodge of Universal Masonry with 28 members in Astoria, and Bro. Somerville has entered suit against the City Attorney for false imprisonment. The following is a clipping from the local paper:

"City Attorney A. W. Norblad, received notice that a suit in the sum of \$10,000 damages, was filed against him in the circuit court for the alleged false arrest on March 19 of G. B. H. Sommerville. The attorneys filing the suit are S. H. Haines and A. S. Thompson of Portland. The incident refers back to the time when Sommerville was endeavoring to secure members for a Masonic lodge at so much per member, and on the allegation of fraud Sommerville was arrested and held in jail for three hours. When he was released he left the city. A \$10,000 damage suits for false arrest beats getting members for any fraternal organization. If it sticks Sommerville will receive \$3,333.33 1-3 for each of the three hours he sat premeditating in the local bastille, or \$55.60 per minute.

The smallness of the mind of the York paragraphist is seen in the slur where he says that Bro. Somerville was "endeavoring to secure members . . . at so much per member." Is it the York fashion to confer the degrees gratuitously, or do they reduce their fees for quantity? Poor fools, they do not see that they and their kind have been weighed in the balance and found wanting. Their worthlessness has been proven, and their very efforts to hurt only help the progress of true Masonry.

A brother from Los Angeles sends us a newspaper clipping announcing the organization of a "Commandery" of Knights of Malta there, and asks for information concerning it, and if it is in any way related to Masonry. The organization in question has not the most remote connection with Masonry, but is an Americanized version of what was known fifty years ago as the Black Encampment, a high degree system belonging to the Orange G. U. L. It was introduced into America about 1870 and separated from the parent body in 1889.

While a free press is necessary in a free country, like every good thing it can be abused, and at the hands of unscrupulous men be made an instrument of great injustice. The A. M. F. from its inception has been a sufferer from false and malicious attacks in the York controlled press, and the instances have been rare indeed when opportunity has been given us to defend ourselves. Ohio has a new libel law, which gives a person thus persecuted, some chance to defend himself. What a boon such a law would prove to the deputies of the A. M. F., and how careful! It would make the Yorkist how he would use his stock phrases of "fraud, fake, bogus Mason" if he knew that he had either to prove his allegations or suffer the penalty.

We reprint the following clipping from an exchange on the subject of this law and its application:

#### Ohio's New Libel Law.

"Ohio has a new libel law which protects the publisher and the public, and gives adequate redress to any individual who has been libeled. The law provides a standard method of retraction for 'untrue publications, provides punishment for any one giving matter of an untrue nature to a newspaper, and classes as a felony attempts to improperly influence any public official by threats of publica-

tion.'

'When a newspaper in Ohio publishes a false statement concerning any individual or association of individuals, it must upon demand print in the next issue or within forty-eight hours of its receipt, an article containing a true statement of the case. This article must be printed without any alterations whatever; must appear, with headlines of equal prominence, and in the same place as the libelous article; and must be printed without cost. Every such article must be sworn to by the person offering it, and the newspaper cannot be held liable in any civil or criminal proceedings for anything contained therein. The newspaper company refusing or failing to print such an article may upon conviction be fined not exceeding \$1,000, and the person responsible for such refusal fined not exceeding \$500.

A fine not exceeding \$500 or work-house sentence not exceeding 6 months, or both, is provided for any person who furnishes a news item to a newspaper, knowing at the time that it is untrue. Gov. James M. Cox, who signed the new law, is proprietor of two Ohio dailies. The statute is a good one, guarding the interests of the public, and making no unreasonable demands upon the newspapers. Ohio newspapers will have to exercise more care in their news columns than has been exercised for many years.

The practical operation of the new law will be watched with interest. A newspaper which has to pay a few fines for libelous statements or which has to devote a large part of its space to printing retractions of libelous articles, will soon learn the advantage of truthfulness and sobriety of utterance."

#### CORRESPONDENCE.

(The Editors of the "Universal Freemason" have time and again in-



vised the BB. to write on matters Masonic, to tell the other BB. what he knows for the good of the Order, what he thinks of the articles appearing in the magazine, or suggesting whereby it could be made more interesting. We gladly print the following letter from our esteemed Brother Joyce and welcome his criticism of our article in the August number. As the brother says, and as we have often said, the use of the term "clandestine" should be done carefully, and bandying insulting or injurious epithets is in no wise Masonic, but the Good Book has something to say about answering a fool according to his folly, and we must use in arguing with the Yorkist, the phrases with which use has made him familiar.)

506 23rd Ave., Scranton, (Pa.)

August 18, 1913.

M. McL. Thomson, 23-90-96.

M. W. Sir and Br.:

I have received your very kind letter of July 28th, and as usual, I felt much pleased to hear from you. Am glad to know that you are enjoying good health and active in the cause of Universal Masonry together with your other business affairs. I have been asked how I like the article which has appeared twice in "The Universal Freemason?" Why, I am a Scottish Rite Mason. In reading the article the first time, my conclusion was that it looked like the work of a post graduate, an able thesis on some special and very important topic, assigned by a college faculty. Such as graduate write prior to having degrees conferred upon them. But, to this view there is an exception. As the graduate or post graduate, as the case might be, has already gone over the field of science and through other avenues and sources of knowledge from whence he draws his deductions and commits the whole to writing. But the "profane," the initiated, such as the writer of the article, under

consideration is, who has gone abroad to seek the light and knowledge of Freemasonry, without previous conception or definite knowledge of the course to pursue or the obstacles he might have to encounter, except by innate thought and self-consciousness, that to his mind Freemasonry is an emanation of the untrammelled soul possessing the highest ideal of pure reason and godliness, and as a system tending to the moral and social elevation of man. That is all he knows—observation only coupled with his own conception and predilection in favor of the Craft, is as far as he can reach, until he is made a Mason.

In reading and perusing the article until I came to the peroration or conclusion of the same, I thought then that it was the writing of one who was fully posted on the exoteric work of the Craft and in fact lacked the esoteric knowledge only. On the whole, the article is a very good one, and shows that the writer in making his selection of "which is which," had acted both wisely and judiciously in knocking at the old door of the Scottish Rite Masonry, where the light of Masonry shows forth in its pristine splendor. He had past by other doors and by other cities where the light of Masonry could be found, but as I have said, he has chosen the Rite most congenial to him.

The principles of Freemasonry, like the rays of the sun, are universal bond intended and calculated to unite brother to brother, by and through the universal language of the Craft, which stands immutable and unchanged. It matters not whether it is known as the Scottish Rite or the York Rite, for they are both what I term the Craft Rite—the same time-honored old original institution—**Freemasonry**.

But why this bickering in the land of their adoption? Why the Ancient York Rite and the Ancient Scottish Rite abetted one against the other?

What a change since colonial days, when the Moderns, the Ancients, the Scottish and the Irish Masons, and we may add the French Masons—all met upon one and the same level. One in union, one in action, one in war when the destinies of the colonies demanded their united strength in the struggle for independence. When Benjamin Franklin was made a Mason in Paris, France, and on the arrival of Count Lafayette, when at the same time, General George Washington was made a Mason on the field of battle—When Masonry there clotted in her armor, pointing from left to right to victory, there was no bickering, or one body of Masons arrayed against the other. Triumphant and bravely fought and won in the cause of freedom. Why call one another clan-destine. Both the York Rite and the Scottish Rite, established in the United States, have sprung from legitimate national sources, on the other side of the Atlantic. That fact cannot be disputed. In the Kingdom of Scotland, the Kingdom of Ireland, the Principality of Wales and the Kingdom of Britain, Masonry was established long prior to the settlements of the American colonies.

Then, to my mind, speaking for myself individually, from an impartial standpoint, both the York Rite and the Scottish Rite should live in peace, which they eventually will have to do, and each hold to its own supremacy and territory unbounded within the United States. Since the first establishment of the Rite, whether in Louisiana, in Pennsylvania, or any other state, where Craft Grand Lodges are established. From what I have read through the columns of The Universal Freemason, the American Masonic Federation, recognized and acknowledged by the leading Masonic foreign powers of the world, claims its right of Symbolic Craft work from Louisiana, and the conferring of the

higher Scottish Rite degrees by patent from the Grand Council of Rites of Scotland, an old established Masonic institution, ante-dating any other Masonic body in the world claiming the name and title, Ancient and Accepted Scottish Rite.

We will not comment on the Scottish Rite bodies in the United States nor in the United Kingdom of Great Britain and Ireland. Illustrious Brother Spence has that matter in hand. We know that the leading foreign nations of the world have Supreme Councils of the Ancient and Accepted Scottish Rite established and recognized by exchange of representatives. Their origin and source of authority are undoubtedly good and genuine. A Scottish Rite Council, 33, is one of the chief characteristics of every progressive nation.

Yours fraternally,

MARTIN JOYCE.

#### Officers of the two Chartered Lodges in Portland, Oregon.

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#### THE WORKING TOOLS OF AN ENTERED APPRENTICE.

(By Frank T. Lodge.)

It is astonishing how more light upon an object changes its appearance. Something seen in the moonlight which appears to the lonely, timid, superstitious wayfarer to be a grisly object full of terror,—a ghost or a demon,—turns out, in the broad light of day, to be a white cow peacefully chewing her cud, or, perhaps, the bare trunk of a blasted pine. The object was the same both times, but the scarcity or abundance of light makes it look like two very different objects.

The same thing obtains of customs and institutions, of truth in all her varied and multifarious aspects. For instance, creeds are changing today as they never have changed before. Especially is this true of Christian creeds or interpretations of the Bible for that is what a Christian creed is. To illustrate, men today scout the idea of Hell as a literal lake of fire wherein the wicked broil and sizzle through all eternity. Yet, a quarter of a century ago, they shuddered at the thought of the eternal torment which, they verily believed, awaited the wicked after death. The difference between these two different views is only a generation apart,—

are founded has been the same "yesterday, today and forever," but the dim moonlight of our forefathers' information is giving way to the broad daylight of their children's wider mental horizon; fast-thronging newly-discovered facts and principles in the physical, mental and psychic worlds of science have thrown a flood of light upon old things which has made them appear entirely different.

Like everything else, Masonry has shared this dawning of greater light. The beautiful language of our ritual which, to the simple hearts and minds of our fathers, seemed to mean nothing but that which was exactly and literally set forth therein, has, in the brighter light of later research, been demonstrated to be a totally different thing from what they supposed it to be. That language now turns out to be a cover, a cloak, concealing from the uninitiated a beautiful something of which those who do not know would not even dream. It is something like a beautiful maiden in elegant party dress, who dons for her protection on her way to the ball an old hooded cloak which she draws well over her face. Those who behold her thus attired may well believe her to be some homely, uninteresting person. They would not dream she is the vision of youthful beauty and grace which is, later, to charm and delight the eyes of a gay assemblage.

The literal words of our ritual of the First Degree seem to be intended for a Craft of operative stonemasons. Simple lessons of morality adapted to the comprehension of worthy, but unlettered, operative workmen are inculcated by the literal language of the ritual of this degree. These lessons are illustrated by simple symbols the better to convey the lessons graphically and make them easily understood. These symbols are generally objects seen every day by the working youth for whom these lessons

are supposed to be intended. The Bee-Hive, the Lamb, the Twenty-four Inch Gauge, the Common Gavel and the many other objects thus used in this degree are all common, every-day objects, by which it was supposed the young operative workman would be daily reminded of the moral lessons he had learned in the lodge room.

Long ago, however, the students of our institutions history and ritual (every one of whom, upon his bended knee, in each succeeding degree, had asked for "Light," "More Light," "Further Light"), discovered that this apparently simple, literal, matter-of-fact language had a double meaning and that, while the surface lessons taught were pure and lofty, they by no means compared in depth and breadth and loftiness of purpose with the underlying truths which were conveyed in such an allegorical manner that only the truly initiated could understand them.

With this in mind, it is easy to determine that the entire ritual of symbolic Masonry has been framed upon one comprehensive, orderly, sequential plan; that, whereas, the First, Second and Third Degrees appear utterly disconnected, they really follow one another in natural, logical and regular order, one unfolding out of the other just as the full blown rose evolves from the blossom and the latter from the bud, each a complete circle but on a spiral higher than the preceding one.

From this point of view, the one prime object of the entire series of symbolic degrees is to teach the building up of a pure, strong, noble, manly character, strengthening the spirit man for time and eternity. The lodge is a symbol of the world; work in the lodge, a symbol of life in the world. The candidate represents a human being born into the world in the first degree and progressing through the various stages of human life in the

first, second and third degrees from the cradle to the grave, the first degree representing childhood and early youth; the second degree, late youth and manhood; the third degree, age, health and the resurrection.

It may be well to stop here for a moment, as upon a broad landing in a spiral staircase, to catch our breath, to look backward and see what progress we have made before turning our eyes toward the journey before us. We doubt whether this view of our ritual will be readily accepted by many Masons. But think about it; study the work with this point in mind; measure the ritual up to this lofty idea; and, our word for it, each time you think about it or study or read it, you will discover new corroborations, and you will finally come to our point of view.

We are very doubtful, however, if many of our readers will quickly agree with our next proposition, viz: That the real institution of Masonry, the inner, hidden essential idea of the framers of its ritual, had no reference whatever to an operative Craft, to actual stone cutters, quarries or timber workers. But think about it a moment; study and consider the unvarnished actualities for a while. Remember that, according to certain Masonic Egyptologists, "Freemasonry" means, not "Free workers in stone," but "Children, or Sons, of Light." Ascertain from the Bible, or any other reliable historic source you please, whether the Master Builder, the Pillar of Beauty, was, or was not, alive when King Solomon's Temple was completed. If he was, the Hiramite Story is—what it has always been called—"Legend." If he was not alive at

"Phree" means "Light," indicates knowledge to the candidate to initiate, while "masson" was the plural of "Mes," signifying children. Hence, "Children, or Sons of the Light," just as Ra (sun) Mes (Child) Rameses, a child of the Sun or Son of the Sun.—See Clifford, Egypt (the Cradle of Ancient Masonry), p. 87, quoting Champollion, Grammaire Egyptienne.

that those, if he had been killed before, there would be absolutely no reason for making it a portion of our secret work for it would then be a part of public Biblical history. Consider in how many religious systems the essence of this same Hiram legend appears,—Christ, Brahma, Krishna, Isis, Osiris, Nisis, everyone of the ancient mysteries, whether Egyptian, Persian, Assyrian, Greek, Roman, even to a slight extent, the Maya of Yucatan,—in everyone, the story of a death that is not death, of the descent into a darkness that does not persist, of the hope of a resurrection that springs eternal in very human breast, is told and retold for the comfort and consolation of those who worship there.

Our ritual is full of apparent inconsistencies and contradictions which the literal-minded brother who examines the work with his myopic vision can never explain, but which, to the man of deeper insight, looking past the apparent into the real, past that which hides into that which is hidden, are as plain and clear as light. If taken literally, the ritual is thus faulty, while, taken in its allegorical sense, is not the inference irresistible that it was meant to be thus allegorically understood?

Let us, then, for a moment, take granted that our ritual was framed without any reference whatever to the operative Craft except as that Craft and its tools and materials furnish illustrations and symbols. It will then be quite apparent that the Working Tools of the Entered Apprentice, which are stated to be the Twenty-four Inch Gauge and Common Gavel, are simply used as symbols and that we must look past these symbols to find what are the real Working Tools.

It will be apparent that we must not look for material objects, that the working tools must be mental, moral,

spiritual things. Let us also bear in mind that the Entered Apprentice is no longer to be considered as a manual operative apprentice hand, but as a student of the principles of morality and human character, building, for the glory of his Creator, the Temple of the Soul.

If the entire purpose of our Ritual is to promote the upbuilding of human character, it may be profitable to look at human character itself and we may, perhaps, obtain a profitable hint from this contemplation. When we speak of human character, we mean the mind, the soul. That man is said to have a well-rounded symmetrical character whose tastes, desires, faculties and powers are all symmetrically developed and under perfect control.

The mind and soul have been more than once analyzed and it has been determined that the soul manifests itself through what are called different faculties, capacities and powers. Some of these are passive, others are active; some receptive, others aggressive. All that we are, all there is of human character, is developed along two lines,—from without and from within. We know nothing of the outside world except what is conveyed to our minds through the five senses—in other words, what we receive. The five senses bring their different impressions from the outside world. These are registered upon our consciousness by which they are coordinated and conveyed to the mind and there become a part of its knowledge and of us. This consciousness, then, which receives these impressions,—this passive, receptive faculty,—this medium through which we receive all our knowledge, and without which we would know absolutely nothing, at least of the outside world,—may very well stand for one of the two departments along which alone, our human characters may be de-

veloped.

But consciousness is passive. With it alone, while we may learn much, we can never act, we can get nowhere, we can accomplish nothing. We never do anything, we never give forth an active impulse, without intending, meaning, willing to do it. This power to do or not to do things comes from within. A man acts from within outward. He is guided, controlled, impelled by that department of the mind which is called the will; and these two—the active and the passive, the department without and the department within, the receptive and the aggressive, Consciousness and Will, are the two tools with which human character is forged. May we not, then very properly say that the spiritual working tools of an Entered Apprentice.—A Builder of Character,—are Consciousness and Will?

"But," objects the literal-minded brother from Missouri, "our ritual doesn't say that. Our ritual says that the working tools of an Entered Apprentice are the Twenty-four Inch Gauge and Common Gavel, and, surely, it must mean what it says." Very well, my brother, let us see. What is the Twenty-four Inch Gauge? Being a symbol, does it stand for something active or something passive? A gauge is nothing but a measure. The Twenty-four Inch Gauge, corresponding to the twenty-four hours of the day, is nothing more nor less than a measure of time.

Now, time comes to us and passes by us whether we wish it to do so or not. Our wills have nothing to do with it. We are entirely passive concerning it. We can do nothing to hasten or retard its passage. We can only accept what it brings us. This Time Gauge may, then, very well stand for the passive, receptive element of our minds,—for the Consciousness which we have seen, is one of the spiritual working tools of an En-

tered Apprentice.

But the Common Gavel, the instrument with which operative stone masons break off the rough corners of stones and with which the spiritual Mason smooths off the rough angles of his character, represents something active. Acts never come without will and volition. Human character is not shaped without effort. It comes only as the reward of effort, and effort always means an active, working Will. The Common Gavel may, therefore, very well symbolize the active, aggressive element of the mind and stand for the corresponding working tool of the spiritual Entered Apprentice which, we have seen, is the Will.

Thus, through the beautiful symbolism of the inspired builders of our ritual, whose hidden treasures are only now being brought to light by the spade of the spiritual and Masonic archaeologist, we see how, under plain, simple words, in homely phrase, illustrated by common, every-day objects, the loftiest lessons of the most refined metaphysics have been concealed. We also see that through these lessons were "lost" to our ancient brethren, "future generations have found out the right" and the beautiful hidden meaning is fast being made plain.—Palestine Bulletin.

#### YORK RITE AND ROMISH INTOLERANCE

To some people, and especially to those who are only superficial thinkers, the conjunctions of names in this caption may sound incongruous, and the question may be asked, what can there be in common between Masonry and Romanism? But, dear reader, we do not speak of Masonry, only of the "York Rite," which is not the same thing at all. The York Rite, it is true, claims to be Masonic, even as Romanism claims to be Christian, and with no more right to the title. Each is

as intolerant as the other, the only difference is that Rome acknowledges and seeks to defend her intolerance, while the York Rite tries to hide and deny it.

It is known to our readers that Universal Masonry is spreading in the Eastern States, within the last two months three Dispensations have been granted to form Lodges in the State of New York, the anti-Masonic York Rite soon discovered this, and following their usual tactics of underhand denunciation had a prospective candidate send an application blank to the A. M. F. to the secretary of the York Grand Lodge with the enquiry, was the A. M. F. a legitimate Masonic body. The following letter was received in reply:

"177 Manhattan Ave., New York.  
Dear Sir:

I have your letter of the 24th inst., enclosing a paper purporting to be a petition for initiation and membership in a lodge. This alleged petition emanates from a fraudulent, unrecognized association without the semblance of Masonic authority and regarded as spurious by every regular and duly-constituted Grand Lodge in the world. The parties who placed this paper in your hands are under the law of the State of New York committing a misdemeanor and on application to any magistrate may be arrested an on conviction imprisoned or fined, or both.

Very respectfully,

(Signed.) E. M. EHLERS, G. S."

To give Mr. Ehlers the benefit of the doubt and attribute to ignorance (a common York Rite attribute) rather than malice, the statement that the New York Lodge in the A. M. F. was "without the semblance of Masonic authority," we cannot be so charitable with his other statement that it (the A. M. F.) "is regarded as spurious by every regular and duly-constituted Grand Lodge in the world," as

it exchanges representatives with many foreign Grand Lodges, with several of whom the so-called Grand Lodge, of which Mr. Ehlers is Secretary, also exchanges gages of amity, nor can he be ignorant of the fact that the A. M. F. is a regularly incorporated body, and as such can do business in any part of the U. S. A.

As a new instance of Romish intolerance, we subjoin the following item:

#### "Queer Doings in Ottawa.

"The Masonic building now nearing completion on Metcalf street, Ottawa, was put under the ban some time ago and all the Catholic workmen called off by the priests. Three men refused to be dictated to and continued working. One of these was unfortunate enough to fall from the fifth floor and was fatally injured. Immediately the cry went up from the priests that it was a positive sign of God's punishment for refusing to obey their orders.

"Since then the department of interior decided to rent two floors in the same building, but such pressure was brought to bear by the Roman Catholics in the government that the idea was abandoned.—Toronto Sentinel."

While so unlike each other in many things, and how much opposed to each other on principle, mark how like they are in their treatment of all who differ from them.

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#### ENGLISH MASONIC CHARITY.

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There are a certain number of persons who are ignorantly under the impression that Masonry is mainly confined to the furtherance of conviviality and good-fellowship. There was never a greater fellowship. The fundamental idea, so far I take it as this country is concerned, is that of

benevolence, and, bearing on this, a few remarkable figures may be quoted. The returns relating to last year, on behalf of the three central Institutions, the R. M. Benevolent Institution, the Boys' School, and the Girls' School, showed that the substantial sum of £116,764 had been received, and even this had been exceeded in four previous years. Masonically speaking, Kent is the largest of the Home Provinces, for it has seventy-eight Lodges working within its borders. The oldest Lodge is the Royal Kent Antiquity, No. 20, Chatham, which was warranted in 1723, while nine others were also in existence before the year 1793, nine Lodges having been granted centenary warrants. The annuitants and pupils receive an aggregate sum of £5,873 per annum, while the donations to the various Institutions from the Province during the past six years have totaled £22,307! Truly, a record in benevolent work of which the members of the Order may justifiably be proud.—The Freemason, London, England.

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#### THE WHITE LEATHER APRON.

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Here's a toast to the Lambskin, more ancient by far  
Than the fleece of pure gold or the eagles of war.  
'Tis the badge of a Mason, more noble to wear,  
Than the Garter of Britain or Order so rare.

Let the King wear his purple and point to his crown,

Which may fall from his brow when his throne tumbles down;  
But the badge of a Mason has much more to give  
Than a kingdom so frail that it cannot long live.

Let the field-marshal boast of the men he can guide,  
Of the infantry column and heroes who ride,  
But the White Leather Apron his standard outranks,  
Since it floats from the East to the death's river's banks.

'Tis the shield of the orphan, the emblem of love,  
'Tis the charter of faith from the Grand Lodge above;  
While the high and the low, in its whiteness arrayed,  
Of one blood and one kin by its magic is made.

Cities fall to the earth, nations crumble to dust,  
Men are born but to die, swords are made but to rust;  
But the White Leather Apron through ages passed on—  
Has survived with the Lodge of the Holy Saint John.

So a toast to the Lambskin, which levels uplifts;  
To the White Leather Apron, most priceless of gifts,  
'Tis the badge of a Mason, more noble to wear  
Than the Garter of Britain or Order so rare.



## DATE OF MEETING OF LODGES.

Michigan.—First and third Fridays, at 318 Woodward Avenue, Detroit.

Euphrates No. 41—Every Thursday at Euphrates Hall, 318 Woodward Avenue, Detroit.

Lodge St. Clair No. 33, meets first and third Mondays of the month at 180 Washington street, Chicago, fourth floor of the K. of P. Building. John Mirable, Right Worsh. Master.

Trinity Lodge No. 44, meets first and third Wednesdays of each month at the Masonic Hall, 1923½ First Ave., Seattle Wash.

Robert Burns Lodge meets on the second and fourth Wednesdays, same place.

Harmony Lodge No. 15 meets first and third Wednesdays in K. of P. Hall, 67 South Second St., San Jose, Calif.

G. Garibaldi Lodge No. 6 meets every second and fourth Thursdays, 161½ South Main street, Salt Lake City, Utah.

St. Johns Lodge No. 8 meets every Tuesday evening at 8 p. m., 542 South Spring street, Los Angeles.

Roy Lodge meets every Friday night, 542 South Spring street, Los Angeles.

Justice Lodge No. 2 meets on the first and third Saturdays of each month in the I. O. O. F. Hall, Diamondville, Wyo.

Acacia Lodge No. 2, A. A. S. R., of Wyandotte, Mich., every Monday evening at 8 p. m. Regular on or before full moon.

Viking Lodge No. 75, A. A. S. R., meets every Friday evening at 1225 Milwaukee avenue. A. Busch, R. W. M.; Arthur P. O. Skaaen, 1321 N. California ave., Secretary. All Masons cordially invited.

Provincial Grand Master of Illinois—Julia Kazanowski, 1316 West Erie st., Chicago, Ill.

Secretary Provincial Grand Lodge of Illinois—W. H. Humphreyville, 1301 West Huron st., Chicago, Ill.

Golden Star Lodge No. 3, San Fran

cisco, meets every Tuesday night at 8 p. m., at the German House, Turk and Polk streets, Hall No. 7, fourth floor. A. E. Harrison, R. W. M., 1213 a Stott st. H. A. Rayne, Secy., 657 Hayes st.

Caledonia Lodge No. 29, of Tacoma, Wash., meets every Thursday evening at its lodge room in Masonic Hall, corner of Ninth street and Tacoma avenue, at the hour of 8 o'clock. All Masonic brethren in good standing are invited to meet with us. J. B. Keener, R. W. M., and J. Ram melsberg, Secretary.

Kilwinning Lodge No. 28 meets every Friday evening at 8 o'clock p. m., in the Auditorium Hall, 208½ Third st. R. W. M., H. J. Roberts. Secretary, H. M. Dick erson.

Glenlivet Lodge meets on every Wednesday evening, at 8 o'clock, at 222 a Georgia street, Vallejo, Cal.

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## CHRONOLOGICAL ORDER OF INTRODUCTION.

The Grand Lodge of Cuba has prepared and published a most interesting table, "showing the introduction of Masonry into the world." In this table England is the root, and the date of its establishment is given as June 24, 1717. The Masonic organization has been implanted by her directly in other lands as follows:

Belgium, 1721; France, 1721; Ireland, 1726; Scotland, 1727; Spain, 1728; Italy, 1729; Hamburg, 1733; Pennsylvania, 1730; India, 1740; Holland, 1731; Russia, 1731; Massachusetts, 1733; Portugal, 1736; Georgia, 1735; South Carolina, 1735; Switzerland, 1735; Jamaica, 1739; Austria, 1739; Hanover, 1746; Turkey, 1738; New York, 1753; North Carolina, 1761; Bermudas, 1761; Central America, 1763; Sumatra, 1765; British Guiana, 1771; South Africa, 1772; Bahamas, 1785; Greece, 1809; South Australia, 1834; Victoria, 1841; Japan, 1866; Borneo, 1885.

France has propagated Masonry in this wise: Sweden, 1753; Lesser Antilles, 1738; Hayti, 1749; China, 1763; Peru, 1807; Brazil, 1815; Uruguay, 1827; New Zealand, 1843; Chili, 1840; Hawaii, 1850;

Roumania, 1859; Tunis, 1860; Egypt, 1863; Morocco, 1867.

The Grand Lodge of Ireland planted Masonry in New South Wales, 1816; Tasmania, 1823.

Spain propagated the institution in Venezuela, —; Mexico, 1813; Colombia, 1820; Costa Rica, 1867; Philippines, 1880.

Italy planted it in Servia.

Hamburg established it in Sardinia, in 1728; Prussia, 1740; Denmark, 1743; Hungary, 1760; Bavaria, 1777; Baden, 1778.

Pennsylvania is credited with Delaware, 1766; District of Columbia, 1783; St. Thomas, 1792; Cuba, 1804; Illinois, 1805; Missouri, 1807; Arkansas, 1816; Argentina, 1825; Indian Territory, 1855.

Massachusetts is credited with New Hampshire, 1734; Rhode Island, 1749; Connecticut, 1750; Maryland, 1750; Maine, 1762; Canada, 1762; Vermont, 1781.

Georgia has her Masonic offspring, Florida, 1806.

South Carolina is credited with Louisiana, in 1793.

Virginia with Kentucky, 1788, and with West Virginia.

New York planted Masonry in New Jersey in 1761, and in Ohio in 1791.

North Carolina has her Masonic daughter, Tennessee, 1796.

Hawaii implanted Masonry in San Domingo in 1822.

Peru, in Ecuador, in 1857.

Brazil is credited with Paraguay, in 1841.

Columbia with Guatemala.

Canada with Michigan in 1794.

Ohio with Minnesota in 1849.

The District of Columbia is credited with California, in 1848, and that in turn with Oregon, 1850; Nevada, 1862, and Arizona, 1866.

Oregon planted Masonry in Washington in 1852, and in Idaho in 1863.

Cuba has her Masonic daughter, Porto Rico, 1867.

Illinois credited with Nebraska, 1855; Colorado, 1859; Wyoming, 1868.

Nebraska in turn with Montana, 1863, and she in turn with Utah, in 1866.

From Missouri sprang Iowa, 1840; Wis-

consin, 1843, and ansas, 1854.

From Iowa, Dakota, 1862; and from her in turn North Dakota.

Louisiana planted Masonry in Texas in 1835.

Kentucky is credited with Mississippi, in 1801; Indiana, 1807, and Alabama, in 1811.

(The only item we are able to correct in this statement is that Freemasonry was not brought to South Africa in 1772 from England, but from Holland.—Editor, Masonic Journal.)

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### MASONRY IN CUBA.

Since the conclusion of the struggle which gave Cuba its independence, the Masonry of this country has made truly gigantic strides, and this success is due chiefly to the illustrious Mason and scholar, Jose Fernandez Pellon, who with the assistance of the distinguished Aurelio Miranda, undertook the renovation and reconstruction of the lodges.

Among the personalities of great prestige that have held the Grand Mastership may be mentioned: Juan B. Hernandez-Barreiro, an eminent lawyer and president of the Higher Tribunal of Justice, the said Bro. Pellon, Colonel Fernando Figueredo, the said Bro. Miranda, the old champion Bro. Calixto Fajardo, the present Grand Master, Francisco Sanchez Curbelo, a champion mind of great talents as a Mason and as a politician.

Cuba possesses an association of Veteran Masons, among whom figures with distinction (also at the Higher Council of Colon) a Brother who is known all over the world, namely, Francisco de Paula Rodriguez, chairman of the Committee for Foreign Affairs.

The present Grand Lodge is composed as follows:

Dr. Francisco Sanchez Curbelo, Grand Master.

Dr. Antonio V. Preval, Grand First Superintendent.

M. Felix V. Preval, Grand Second Superintendent.

M. Dionisio Peon, Grand Deputy Grand

Master:

M. Carlos G. Charles, Licentiate, Grand Secretary.

M. Fernando Figueredo, Grand Treasurer.

It possesses its own building, which is asplendid Temple, situated in the Paseo de Caslos III., formerly Tacon No. 6, corner of Santiago street. This building comprises a ground floor with shops, an entresol with the Grand Secretary's offices; the archives, the library, and the floor on which are three spacious Temples, in which three or four distinct corps work every evening.

One of the most pleasing conquests made by the Masons of Cuba has been that all newspapers published in the capital and in the country must contain a column dedicated to Masonry, the editor being a Brother of some lodge or other. These journalists have formed their association, which is presided over by Brother Carlos E. Forment, likewise secretary to the Lodge Cuba.

It publishes three Masonic reviews, viz: La Gran Logia, the official organ of the Upper Chamber, edited by Bro. Aurelio Miranda; El Palenque Masonico (The Masonic Lever), managed by Bro. Leopoldo Valdes Codina; Juventud Masonica (Masonic Youth), published at Santiago in Cuba under the competent management of Bro. Fernando Martinez Arzola.

Cuba numbers at the present time 84 active lodges, distributed as follows:

Provincia de Pinal del Rio, 6.

Provincia la Habana, 38.

Provincia de Matanzas, 7.

Provincia de Santa Clara, 17.

Provincia de Camaguey, 3.

Provincia de Oriente, 13.

At the head of each of these provinces there is a District Deputy. The following are their names:

Pinar del Rio, A. Suarez Darias.

Habana, Jose Escendell.

Habana (interior), Gonzalo Gomez.

Matanzas, Dr. Carlos M. Betancourt.

Santa Clara, Manuel Fabregat.

Camaguey, Luis M. Silva.

Oriente, Fernando Robert y Matos.

On the initiative of the Lodge Union Latina, the Grand Lodge has just decided on the celebration of a Pan-American Masonic Congress, which is to be convened shortly. The author of the project is Dr. Pedro Mendoza Guerra, Under-Secretary to the Department of Public Instruction, and at the same time secretary to the managing committee. All the Latin, American and a few North American powers gave in their adhesion to this idea at once.

It keeps up cordial relations with all the regular Grand Powers in the world, through the medium of delegations which it receives, and of these which it sends abroad.

Dr. Curtelo, the Grand Master, is a popular lawyer, who lives at Gulnes, very near to the capital, and was lately proposed as a candidate for the senate by the conservative party. He occupies a substantial position commercially and possesses a great prestige.

Bro. Peori, the Deputy Grand Master, is a power in economics and commerce, a man of judgment, very liberal, and is a fluent speaker.

Bro. Fernando Figueredo, the Grand Treasurer, has an important appointment under the government, is the president of the Academy of History, and possesses the rank of colonel of the revolution of 1868. He is a great Masonic champion of perfect integrity.

Bro. G. Charles is a Licentiate of Law, head of the record office, and solicitor to the secretary of Justice; a clever and hard working official.

Dr. Piedra, Grand First Superintendent, is the Master of the League Hijos de America (Sons of America), a licentiate in pharmacopoea, and head of the Red Cross Society; a valiant champion.

Bro. Felix V. Preval is the Worshipful of the Lodge Union Latina, national paymaster and treasurer, and an assiduous Mason, one of those who take a regular part in the debates at the lodge.

Masonry numbers active members at the National Congress, at the Municipal Chambers, and at the Councils of Prov-

inces; the last two Presidents of the Republic were Masons.

Another organ on which Masonry can depend is the Review Regia No. 6, which is edited by Lizardo Munoz Sanudo, a young Mason.

### MARK MASONRY—PLACE AND MEANING

Rev. J. George Gibson.

The Mark Degree occupies a somewhat peculiar position with respect to symbolic Masonry, and there is a matter of doubt as to the precise claims and rights of the Order. The English Grand Lodge does not recognize it as part of the body of Masonry, the Scottish Grand Lodge does, but ignores the Royal Arch, which the English Grand Lodge regards as the completion of the symbolic Craft degrees. Ireland recognizes both the Royal Arch and Mark; while in the U. S. A. it is a step in the Royal Arch.

Even England has not always been quite sure; and although that Grand Lodge had in the early part of the century decided that Masonry consisted of three symbolic degrees plus the Royal Arch, they in 1856 actually passed a resolution "That the degree of Mark Mason, or Mark Master, is not at variance with the ancient landmarks of the Order, and that the degree be an addition to and from part of Craft Masonry; and consequently it may be conferred by all regular warranted Lodges, under such regulations as shall be prepared by the Board of General Purposes, and sanctioned by the Grand Master." It was only when the late John Henderson pointed out that the course adopted was inconsistent with the pledge they had taken to oppose "all false doctrines and all innovations on their landmarks" that the resolution was rescinded.

Even then the position of the English Grand Lodge was regarded as somewhat doubtful, for in 1865 a memorial was received from the Grand Lodge of Scotland in favour of recognition. The effect of this memorial, however, was to

elicit from English Freemasonry an emphatic refusal to make the innovation.

In spite of this, we find that at the time of the untimely reconciliation of English Freemasons, mark masonry was worked in Scotland, in the United States of America, and in the terrain of the English Grand Lodge. Indeed as Bro Robert Freke Gould points out, the earliest mention of the Mark Degree occurs in the minutes of a Portsmouth Royal Arch Chapter, and is of the date 1769—that is to say, fifteen years and about two months before the first Master Mark Mason's Lodge was opened by M. W. Bro. Tite, at Halifax, Nova Scotia. It is exceedingly probable that the degree was introduced by means of intercourse, Military and Naval, between the English and Colonial stations, and rapidly spread over the English part of what is now called the U. S. A. The military movements would be most frequent, and the earliest record of the spread of Mark Masonry in the United States coincides in a significant way with the period of the American War of Independence and the years of the following peace. It is also remarkable that the degree was worked in England and in Scotland as a kind of recapitulation of the Master Mason degree, but, while starting from the work of F. C. requiring the Master qualification. When I say a recapitulation of the M. M. degree, it would perhaps be more correct to describe it as an otherwise colored parallel of that degree with out which the partly operative suggestion of the second degree could not, in the opinion of some, be completed in the purely speculative M. M. and R. A. degrees. The third degree and its complement deal with the hope and faith and spiritual reward of a faithful Freemason; the Mark Masonry is an earthly judgment, a registration, a method of human administration. And yet these two streams of life, variant as they seem, result in one sea of charity, of love, and brotherhood. In a sense, they give fullness to each other; they also join together in the urging inspiration of the Sacred Name.

which is the ideal reward they both are engaged in seeking. While Mark Masonry is not a part of symbolic of Craft Masonry, the work and morality are so full of the spirit of Masonry, and the membership is so carefully selected from Craft degrees, that it is not wonderful that the particular status of the Order should have been at times in doubt.

And when we look back into that operative Masonry which is so represented by Mark Lodges, the communion of thought and the sympathy of the Craft with the Mark is remarkable. There has always been both a speculative and an operative value in the Mark. God set a Mark upon Cain; He also set a mark upon the High Priest. Every stone in the Temple of Creation bears the Mason's mark of the Almighty Architect and Builder of Heaven and Earth. But these marks are not for identification of labour only—they are a pledge, and they are set in a jewel of hospitality and help. When Cain was marked he was protected; when the High Priest was marked he became the recipient of the covenanted mercies of the Lord of all. So that even in Operative Masonry we have a really speculative side. When Abel yielded his life for duty the Human Lodge was sitting in the Master's Degree; and when, by the sweat of his brow, man wrested from stubborn or shy Nature the fruits of the earth, it was as a Royal Arch Chapter. This is the victory which follows the "faith" of the creature in his Maker.

When we read the story of the building of that house upon Mount Moriah we are amazed at the magnitude, as well as the splendour, of the work. By the quarries, in Lebanon, and in the mountain that overlooked the Dead Sea, man wrought by plan-Fellow Crafts and M. M.'s of the different Lodges. They apparently wrought also by piece in many cases, and it was important that a careful record should be kept of work done, of work done well—and of the worker, whatever he had done. This was done by a system of marks. Whether each family had a separate mark, or each na-

tion or each company of workmen, it is impossible to say. But that Masons were in the habit of making such marks for purposes of signature there is no doubt. When few could read, and fewer write, and plan of adopting some easily remembered mark would be a great advantage. And there is no doubt that the signature in some way, of a man's workmanship was of the importance to the Wardens and the Overseers. Masonry has ever emphasized the value standard in regard to membership in a Lodge, both in operative and in speculative labour; and we can easily understand that such a system of marks as we have discovered would become necessary especially in a work of such stupendous magnitude as the Temple of Jerusalem or other great works of antiquity in which hands of workmen of different nations and languages and habits were employed. The marks would be, to the Overseers, both statement of account and survivor's report; and every man would receive praise and reward or punishment as these marks were borne upon good or bad work. The prentice hand made a blind mark of equal angles and the F. C. a true mark of unequals. In the former we find a standard easily followed and the absence of a personal characteristic of great importance. In the mark of the master was the individuality of that skilled artisan. The standard of obedience was no longer inexpertly and blindly emphasized; but the workman obeyed Masonic law by expressing his own characteristic in the varying unequal angles. The circle was avoided and never became a Mason's mark unless in combination with some perpendicular or angle. The circle is the means to right lines; and in right lines is Masonry builded. The study of the ancient marks in buildings of all nations and religions and Masonic tendency reveal some curious suggestions. Mr. Godwin and M. Didron, in the forties of last century brought these marks under the observation of antiquaries. The first, who was editor of the "Builder," submitted, in 1841, a most interesting com-

munication upon the subject to the Society of Antiquaries; and, M. Didron, a Parisian student of archaeology, communicated his own findings to the Comite Historique des Arts et Monuments shortly afterwards. Various conclusions were reached by learned men who took the matter up; but nothing appears to be conclusive beyond that with which we have already stated. The marks were the signature and the challenge of the workmen.

And just in the same way the Mark Masonry of today demand that a mark shall represent the responsibility and the account of the Mark Mason. As in business the reputation of a merchant or manufacturer is said to be constantly in pledge against the fulfilment of a contract, so Mark Mason throws herself upon her character, upon her Masonic brotherliness, upon her right to receive and to give. And just so her character stamps her acts and her ideals.

The mark is found upon the obverse of the jewel, and not upon the apron, which, with the exception that there are no tassels and that the ribbon is edged with crimson, resembles that of the M. M. Craft degree. The jewel takes the form of the keystone of an arch. Upon one side are the letters H. T. W. S. S. T. K. S., and upon the other Hebrew characters of similar import. These are arranged round a space circular in which the mark of the wearer is inscribed. So that both the Royal Arch and the Mark are based largely on the content and construction of the Arch in Masonry. The principle difference is one of form. The Royal Arch deals with the secret the arch has hidden; and the Mark illustrates more the value of the arch itself and the importance of reliable work. The legend of the lost keystone eventuates in the advance toward the perfect efficiency that takes away the affrighting shadows of the learner's stages of progress. In both the Arch and the Mark there is evident the natural order of loss and gain, of seed time and harvest, of death and eternity of life. Both make a prominent fea-

ture of the triangle in this connection and both, though differently, suggest the mystery of the T. T. as a symbol of the Divine promise and inspiration. But while the Arch has a theological suggestion, the aim of the Mark is practical. The signed morality, the carefully executed commission, and the judgment of the Grand Superintendent of Works are the vitalising force of the Mark Degree. This degree, though not of itself a Craft degree, is yet in measure symbolic, and without doubt, with a quasi-operative bias, is a line from the F. C., parallel to that of the M. M. and R. A., by which Master Masons may sign and ensure the fruit of their labours.

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#### LEXICON.

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**BUILDER SMITTEN.**—Refers to the third degree, and is given as the meaning of a word introduced into the Ritual by the "Modern" Grand Lodge of England. It is still used by several foreign Grand Lodges who derived their masonry through the "Moderns" and was retained as an adjunct to the regular S. W. at the union of the two English Grand Lodges.

**BUL.**—Another form of the name of the Sun-God Baal or Bel.

**BULL, PAPAL.**—An edict issued by the Pope of Rome, several have been issued by Popes against Freemasonry (1) Clement XII, 27th April, 1738; (2) Benedict XIV, 18th May, 1775; (3) by Pius VII. and by Pius IX, and every country in which masonry flourishes is great and prosperous, but where these papal bulls are observed there is crime, vice and ignorance.

**BURDENS, BEARERS OF.**—Josh Sabel, the unskilled workers or laborers at King Solomon's Temple, ignorantly applied by some York Rite lecturers (?) to the Entered Apprentices.

(Continued)

# The Universal Free Mason

VOLUME 6

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NUMBER 4

## PROCEEDINGS OF THE SOVERIGN GRAND LODGE

Proceedings of the Second Triennial Meeting of the Supreme Lodge of the American Masonic Federation of the Ancient and Accepted Scottish Rite (Symbolic), held at its Grand East, Salt Lake City, Utah, September 22 to 26, 1913.

The Supreme Lodge was opened in amparo at 10 a. m., by the Supreme Master, Ill. Bro. M. McB. Thomson in the East, with the following in the various offices:

R. W. Grand Senior Warden, Bro. Domrick Begarra, Helper, Utah.  
R. W. Grand Junior Warden, Bro. S. H. Haines, of Portland, Ore.  
R. W. Grand Junior Deacon, Bro. Thos. Perrott, Seattle, Wash.  
R. W. Grand Senior Deacon, Bro. G. B. Sommerville, Portland, Ore..  
R. W. Grand Secretary General, Bro. Albert S. Spence, Evanston, Wyo.  
R. W. Grand Treasurer, Bro. J. W. Langford, Montpelier, Idaho. (Absent)  
R. W. Grand Chaplain, Bro. August Spiller, California.  
R. W. Depute Master, Bro. A. Busch, Chicago, Ill.  
R. W. Grand Almoner, Bro. H. A. Rayne, San Francisco, Calif.  
R. W. Grand Senior Steward, Bro. C. S. Perry, Valparaiso, Calif.  
R. W. Grand Junior Steward, Bro. John Perren, Salt Lake City, Utah.  
R. W. Grand Inner Guard, Bro. George Kilmer, Salt Lake City, Utah.  
R. W. Grand Tiler, Bro. James Rennle, Salt Lake City, Utah.

R. W. Grand Marshal, Bro. Matthew Thomson, Salt Lake City, Utah.

The Grand Treasurer General being unavoidably absent, through sickness, his report was presented by the Assistant Treasurer General, Bro. R. S. Spence.

The Grand Secretary read the minutes of the last Supreme Grand Lodge. It was moved and seconded that they be accepted as read, which was carried unanimously.

The Supreme Master then appointed the following committees:

Committee on Credentials—Bro. S. H. Haines, Bro. A. Busch, Bro. C. S. Perry.

While this committee was deliberating the Lodge was at ease.

At noon the Committee on Credentials reported as follows:

Bro. A. Busch, present, and by proxies from Illinois, Indiana and Michigan ..... 5 votes  
Bro. Kilmer, present..... 1 vote  
Bro. Seren, present..... 1 vote  
Bro. Haines, present..... 1 vote  
Bro. Perry, present ..... 1 vote  
Bro. Rayne, present, and by proxies ..... 5 votes  
Bro. Newbold, present..... 1 vote  
Bro. M. McB. Thomson, present.. 2 votes  
Bro. R. S. Spence, present, and by proxies ..... 3 votes  
Bro. A. S. Fowler, representing St. John's Lodge, Los Angeles, Cal. 1 vote  
Bro. D. Bergerra, present..... 2 votes  
Bro. Thomas Perrot, present, and proxies from Washington..... 4 votes  
Bro. O. Spilmer, present, and by proxies from California..... 4 votes

Bro. Sommerville, present..... 1 vote

Bro. Matthew Thomson, present... 1 vote

Total .. 33 votes

Three proxies were not allowed, viz.:  
Bro. W. C. Cavitt of San Francisco, Cal.,  
held by Bro. R. S. Spence.

BB. Wm. G. Rhyndress, Detroit, Mich.,  
and Herman F. Juchartz, of Detroit, held  
by Bro. Busch, for the reason that these  
BB. are Provincial Grand Masters and  
can only be represented in person.

It was moved and seconded that the  
report of the Committee on Credentials  
be adopted. Carried.

The Grand Master then read his ad-  
dress, which being lengthy cannot be pub-  
lished in this report.

It was moved by Bro. Spilmer, seconded  
by Bro. Haines, that the address be ac-  
cepted and placed on file. Carried.

The S. G. Master then appointed the  
following committees:

Committee on Laws—BB. Haynes, Per-  
ry, Perrott, Busch, Spilmer, Rayne and  
W. C. Cavitt.

Committee on Foreign Relations—BB.  
Perry, Spilmer, Rayne, Haynes, Perrott,  
Bush, Sommerville, Sparre, Dr. Friedman,  
W. C. Cavitt.

Committee on Home for Indigent Mem-  
bers and Orphans—BB. Perrott, Summer-  
ville, Seren.

Committee on Financial Affairs—BB.  
Bush, Spilmer, Perry, Haines, Perrott.

Committee on Magazine—BB. Newbould  
Kilmer, Haines, Mathew Thomson, Spil-  
mer, Rayne.

The Supreme Lodge was then adjourned  
until Tuesday, September 23, at 10 a. m.,  
the various committees then to submit  
their reports.

#### Tuesday, September 23, 1913. 10 a. m.

S. G. Lodge opened in ample form by  
the S. G. Master, M. McB. Thomson, and  
all officers present.

The S. G. Master called for reports of  
committees. Bro. Haynes stated that the  
Committee on Finance was not ready to  
report and asked further time. Granted.

The report of Committee on a *to be*  
Indigent Members was presented, read  
and unanimously adopted.

The S. G. Lodge again was *ordered*  
rest until 2 p. m.

At 2 p. m. the Committee on Finance  
made its report No. 1, which was read by  
the Secretary General and unanimously  
adopted.

The Secretary General read congratula-  
tory telegrams from the lodges in New  
York, addressed to the S. G. Lodge. The  
telegrams were then placed on file and  
acknowledgments sent to BB. Dr. Fried-  
man and Ben Franklin Lodge.

The Supreme Lodge then adjourned till  
Wednesday, 9 a. m.

#### Wednesday, September 24, 1913.

Supreme Lodge opened in ample form  
at 9 a. m., all the officers in their respec-  
tive places as of yesterday.

Secretary read the minutes of yester-  
day's proceedings, which were adopted.

The Committee on Magazine then pre-  
sented their report, which was read by  
the Secretary and adopted and ordered  
filed.

Paper No. 3 was read by the Secretary  
and is as follows: "Resolved, by the Com-  
mittee on Laws, that Sec. 1 of Article 2 of  
the By-Laws be amended to read: "That  
the Board of Directors be elected from  
the Supreme Grand Lodge instead of one  
Provincial Grand Master from each Pro-  
vincial Grand Lodge." On motion made  
and seconded the same was adopted.

The Committee on Magazines presented  
a supplemental report, which was read  
and adopted.

The Supreme Grand Master then ap-  
pointed an Auditing Committee of the  
following: BB. Haines, Rayne and Bush.

It was then moved and seconded to pro-  
ceed to the election of officers for the  
ensuing triennial term, and was carried.

The following officers were then unani-  
mously elected:

Supreme Grand Master, M. McB. Thom-  
son.

Secretary General, R. S. Spence.



Grand Treasurer General, Dominick Bergerra.

W. Substitute G. M., A. Busch.

W. Depute G. M., Mathew Thomson.

W. Grand Senior Warden, S. H. Haines.

W. Grand Junior Warden, C. S. Perry.

W. Grand Senior Deacon, H. A. Rayne.

W. Grand Junior Deacon, G. Kilner.

W. Grand Almoner, John Seren.

W. Grand Chaplain, Joseph Blust.

In the matter of the communication of

Pro. W. C. Ceavitt, P. G. M. of California, the same was read by the Secretary and considered. It was then moved

by Bro. Perry, seconded by Bro. Perrott,

that the same be referred to the Committee on Laws, to be reported upon later.

Carried.

The Supreme Grand Lodge then adjourned until Thursday, 9 a. m.

#### September 25, 1913, 9 a. m.

The Supreme Lodge was opened in am-

form by the S. G. Master, M. McB.

Thomson, all officers present. The min-

utes of yesterday's meeting were read and

approved.

The Secretary then read report No. 4

of the Laws Committee, and was unani-

mously adopted.

It was moved and seconded that four

Directors be nominated and elected to fill

the board, and the following BB. were

then elected.

BB. Haines of Portland, Busch of Chi-

cago, Langford of Idaho, and Seren of

Salt Lake City.

The Finance Committee then made its

report: That it had examined the books

and reports of the M. W. Supreme Master

and S. Secretary General, and found them

correct.

Their report was acted upon and the

same accepted.

It was then moved and seconded that

the Committees on Law and Foreign Re-

lations remain each a standing commit-

tee.

The officers-elect were then duly in-

stalled, after which the M. W. Supreme

Grand Master and Grand Marshal de-

clared the new officers duly and legally installed.

On behalf of all the delegates it was moved by Bro. Perrott and seconded by Bros. Perry, Haines and Rayne, that a vote of thanks be given the BB. of G. Garabaldi Lodge, and the local BB., for their kind and courteous attentions to the delegates and the Grand Lodge members generally during the Lodge meeting and their sojourn in Salt Lake City.

Carried unanimously and ordered spread upon the minutes.

Moved by Bro. Rayne, seconded by Bro. Spilmer, that this Supreme Lodge hold a meeting in San Francisco in 1915, during the World's Masonic Congress of the Ancient and Accepted Scottish Rite (Symbolic).

Moved by Bro. Hainees, seconded by Bro. Rayne, that the Grand Master have power to appoint such additional members as he may choose, on the Foreign Relations Committee, and that the chairman of said committee be notified of such appointments, giving the names and addresses of such appointees. Carried.

Moved by Bro. Spilmer, seconded by Bro. Perrott, that the invitation to foreign powers to participate in the World's Congress in 1915, be a standing invitation, and kept in the magazine until the Congress meets. Carried.

The S. G. Lodge was then closed in the West, to meet again upon the call of the Most Worshipful Grand Master.

ROBERT S. SPENCE,

Grand Secretary General.

(SEAL)

At the regular triennial meeting of the Supreme Lodge in the American Masonic Federation, A. A. S. R., held in the City of Salt Lake, in the State of Utah, U. S. A., on September 22, 23, 24, 25, 1913, E. V., the lack of unity between the Masonic rites of the world was considered, with the injury suffered by universal Masonry in consequence thereof, and after due and serious consideration it was agreed that the action of the special meeting of the

Supreme Lodge held in January regarding the calling of a Masonic Congress for the year 1915 be indorsed and that invitations thereto be published in the "Universal Freemason" and personal invitations be sent to all Masonic powers in the world who believe in and practice Universal Masonry. Therefore, it was agreed that:

Whereas, Every Masonic rite is a sovereign and independent body, and should be free from interference on the part of any other Rite so long as it is governed by the established principles or landmarks of Masonry, as acknowledged by the universal Masonic family, and that every Rite and member thereof should work in fraternal harmony, each seeking to further the Masonic ideal; and,

Whereas, the rite falsely styled "York" (properly American), which is the dominant rite in the U. S. A., neither believes in or practices the tenets of universal Masonry, inasmuch as it refuses to recognize as Masonic the great bulk of the world's Masonic organizations, while claiming the right of its members to visit the lodges of such Masonic bodies when traveling in their jurisdiction, in thus claiming all for themselves while denying all to members of other rites, the "York" rite is the greatest enemy of universal Masonry; and,

Whereas, The exact status of several Grand Lodges and Orients existing together in the same country has not been clearly defined, and that in consequence thereof unbrotherly feelings have been engendered, it was felt that the true and only way to harmonize all existing difficulties would be for all the Grand Masonic bodies of the world who believe in and practice the tenets of universal Masonry, irrespective of creed, race or nationality, to meet in session and agree upon such terms of mutual alliance as will forever settle the question of standing and recognition by accepting as members of a world's Masonic union all who subscribe to the principle of universal toleration and recognition, and by declar-

ing as unmasonic and unworthy of recognition all or any who dissent from such acknowledgment.

Therefore, be it, Resolved, That the Supreme Lodge in the American Masonic Federation, as the only supreme power in the United States of America controlling the Symbolic degrees of the Scottish Rite of Ancient and Accepted Freemasons, invite the Masonic powers of the world, irrespective of creed, race or nationality, to meet as a "World's Masonic Congress" in the city of San Francisco, Calif., U. S. A., during the time of the Panama Exposition in 1915, or at such other time or place in the near future as a majority of the powers may deem suitable, to discuss such questions as may in the meantime be agreed upon, but which must include the following, viz:

1st.—To establish the status of all Grand Bodies practicing Universal Masonry in the Symbolic or Craft degrees.

2nd.—To form of such Grand Bodies a world's union of Freemasons.

3rd.—To refuse recognition or countenance to any body professing to be Masonic which does not belong to the family universal.

4th.—That neither creed, race, nationality or the particular rite practiced shall be a bar to membership.

5th.—That the union shall only interest itself with the Craft or Symbolic grades, interfering neither by assent or dissent with any particular high grade system.

Your M. W. Grand Lodge is invited to attend this Congress and any suggestion or advice relative thereto will be gratefully accepted, while correspondence thereon is solicited.

With sincere and fraternal regards on behalf of the American Masonic Federation,

M. McB. THOMSON,  
President General

R. S. SPENCE,  
Secretary General

Grand East, 536 Atlas Block, Salt Lake City, Utah, U. S. A.

## OFFICIAL.

## SCOTCH MASONRY.

(Continued)

The Lodges and Brethren are notified that in the future all communications from chartered lodges or brethren must be addressed to the Grand Secretary General.

In the future no questions addressed to the Supreme officers will be answered through the mail, save only such as can only be answered in a tiled lodge. All others will be answered through the magazine in a column which will be established for the purpose and entitled "Answers to Correspondents."

Alexander Busch of Chicago and Sherman H. Haines have been crowned and honored Sovereign Grand Inspectors General, 33d., and were also elevated to the 9th and 95th degrees of the Rites of Mizraim and Memphis.

W. T. Lloyd of Seattle, Wash., was elevated to the 86th and 90th degrees of the Rites of Mizraim and Memphis.

Franz Joseph Blust of Los Angeles was created Knight Companion of the Council.

C. S. Perry of Vallejo, Calif., was elevated to the 90th of the Rite of Mizraim and the 95th of Memphis.

Theodore Glese of Chicago was elevated to the 86th of Mizraim and the 90th of Memphis.

Thomas Perrot of Seattle, Sherman H. Haines and G. B. M. Somerville of Portland, Ore., C. S. Perry of Vallejo, Calif., and August Spilmer of San Francisco were created Arch Couriers in the Supreme Aulana of the Sat B'hai.

Dr. Ronald Strath and H. E. G. Jones have been expelled from all degrees in Masonry.

All business communications for the magazine will hereafter be sent to Matt. Thomson, at the office of publication.

## USAGES AND COSTUMES IN GERMAN LODGES.

Emil Frenkel in Correspondence Report, New York.

Before entering upon the reports of the various German Grand Lodges, a comparison between the Lodges and the lodge work in the old Fatherland, and our own customs might not be out of place, the more so, as some of the different features are perhaps not generally known and their knowledge may be agreeable to both our English and German speaking brethren, in case they should have occasion to pay a fraternal call to some of the German Lodges.

To start with the petition of a candidate, it takes a much longer time until the request for membership is acted upon; so thorough are the preliminary inquiries into the character, standing, business connections and social life of the petitioner, that it is by no means unusual to see nine months and even a year lapsed before the result is positively known, and ordinarily, at least six months pass, before a candidate is initiated. The only exception is made with sons of members of the same or other recognized Lodges, who form, so to say, a preferred class; while ordinarily nobody can be proposed until he is of age, the son of a Mason can be initiated as soon as he has completed his eighteenth year.

The proposition having come before the Lodge, the ballot is spread in the usual way, and if only one black ball is found, the candidate is declared elected. If two black balls should have been cast, the W. Master will ask the two brethren, who have so voted, to call on him privately during the next few days and give an explanation of their action. If the Master finds that the reasons advanced are good and sufficient, he will, at the next meeting of the Lodge, declare the candidate rejected; if, on the other hand, he thinks that the grounds upon which the black

Justified from a Masonic standpoint, he will state at the following Communication that the candidate is elected. Three black balls reject.

All business transactions of the Lodge are held while the Lodge is open on the first degree and every entered apprentice is considered a member of the Lodge, entitled to all Masonic rights and privileges, except that of holding office, and he may be heard and may vote upon any question before the brethren. The "Fellow Craft" and "Master Mason" degrees are only worked for the advancement of members once or twice during the year, and under ordinary circumstances it takes about two years to be promoted from one degree to another.

It is customary to appear in full dress and high silk hats in a German Masonic Lodge the Master alone being uncovered. Besides being clothed with the apron and white gloves, all German Masons wear the jewel of their Lodge while at work, and it is usual for the family of a Mason to return both apron and jewel to the Lodge after his death. In many Lodges the candidate, on the occasion of his initiation is presented with two pairs of white gloves, one paid being for his own use, and the other for his wife, so that she should also be made to understand the importance of the step which her husband has taken. The Master of a German Lodge is usually elected for a term of three years, but his election must be approved by the Grand Lodge, under whose jurisdiction his Lodge works, before he can hold office; if the Grand Lodge should not be in session at that time, a committee thereof appointed for such purpose, will decide whether the choice of the brethren is in accord with the sentiments of the Grand Body; and if not, a new election is ordered. It has repeatedly happened, that a prominent and liberal-minded brother elected to fill the chair in the East could not be installed, as the choice of the Lodge was not sanctioned by the Grand Lodge. It may be, that to meet such hardships and alleviate the naturally hurt feelings

of an otherwise prominent Mason the title of "Honorary Master" was created in some German Lodges, which, if conferred, makes the recipient a Worshipful and grants him the privilege of a seat in the East. In the absence of the regularly installed Master, a Deputy Master also elected in the usual way, governs the deliberations of the Lodge, and only in his absence the Wardens succeed in the order of their respective stations to the prerogatives of the presiding officer.

Clubdom not being quite as general in the Old Fatherland as in England and the United States, the Lodges on the other side take to a great extent the place of social organizations, and as a matter of fact, in small German towns, the Masonic lodge represents indeed a social club of the strictest exclusiveness. Most lodges own their buildings, usually beautifully situated and surrounded by large gardens, and while a part of the roomy salons is set aside for the lodge work proper, another portion is entirely given up to the social intercourse and pleasure of the members and their families. At least twice a year (on the St. John's festivals) large banquets are given, where the wives and daughters of the brethren participate, and after they have left the festive board the young folks claim the rest of the evening for dancing.

Among the most magnificent lodge rooms, both in appointments and decorations, that have come under the observation of the writer, the home of the Grand Lodge "Royal York zur Freundschaft" in Berlin, deserves mention, and it may be added that all Masonic property (real and personal) is free from taxation in Prussia, under a charter given to the Masonic fraternity by their generous protector and brother, Frederick the Great. In smaller towns, where no lodge exists, and none can be established on account of the expense, we find, nevertheless, the resident Masons frequently associated in regular Masonic circles, where, of course, no ritualistic work is done, but where the social side of our Masonic institution is

ballots were cast were frivolous and not as fully developed as in the larger cities. These social unions put themselves usually under the protection of a lodge of a neighboring city, whose stated communications are attended by the brethren, if time and circumstances permit. Thus these visitors often become what they call "permanently visiting brethren," a status of affiliation entirely unknown to us. For instance, a brother belongs originally to a Frankfort lodge, but is compelled by business reasons to change his residence to Berlin, where he begins to visit a lodge, under a different jurisdiction. In course of time, if his presence is agreeable, he will be asked to become a "permanently visiting brother," in which capacity he is not only entitled to be heard on any question, but also has he right to vote on ordinary matters and at elections. He cannot, however, ballot on candidates. He can hold some of the minor offices—those of Master, Deputy Master and Warden always excepted. The permanently visiting brother, on the other hand, never ceases to be a member of his mother lodge, but is required to pay annual dues in both—the lodge he hails from and the one he visits.

While we thus see that a great many things in the organization as well as in the work of the German lodges differ from our customs, the noble spirit of Masonry, the sublime principles, and philanthropic teachings of the **fraternity are** always the same wherever we go, and wherever we turn. The friendly grip, the willing and helpful hand, and the open heart of the true Mason will be found from one end of the globe to the other, making Freemasonry one of the most important educational factors in the promotion of human welfare not only in this century, but for all time to come.

While on the subject of the Rites of Memphis and Mizraim, it may be well to take up the questions necessarily pertinent to the subject, such as the "Universal Hieroglyph," "The Philosophical Cross," "The Cubic Stone of The Antient and Primitive Rite," etc.

first, as John Yarker, the great apostle of the A. and P. Rite, has said: "This stone is the essential foundation of our Order, inasmuch as it embodies the primitive conception of Science and Art, and it then becomes our duty to elaborate these researches in our ceremonies."

In ordinary Masonic language the "Cubical Stone" is, a matter of fact, concern, and as the chroniclers of Masonry treat it, it is a matter of little concern, and only takes the place of a few minutes' observance; but to the student of the mysteries of Masonry, it carries with it a depth of thought that commands serious attention. The Antient and Primitive Rite treats this stone with awe and reverence, and we will quote largely from that learned author, John Yarker, in the description of the plate here introduced.

We will first take up the common acceptance of the name, as contained in some Masonic encyclopaedias, by way of preface:

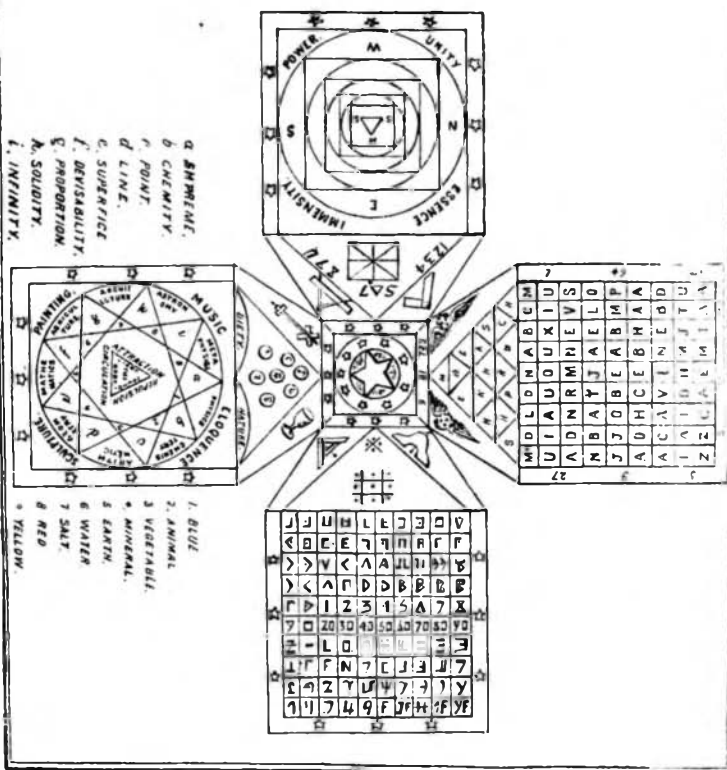
"This Stone is an important emblem in

We will take up the last and study it Croix, and also occurs in some other high the Ritual of the Royal Arch and the Rose-degrees. There is a Masonic tradition respecting the Cubical Stone, upon which the sacred name was inscribed in a mystical way. Upon this Stone Adam is supposed to have made his offerings to God, and when Jacob fled from Esau to his uncle, Laban, in Mesopotamia, this Stone was taken with him, and, in his memorable dream, the foot of the ladder appeared to rest upon the Stone. It was subsequently taken by him into Egypt, and when the Israelites departed from that country, it was said to have been taken away by Moses, and, in the battle with the Amalegites, he seated himself on the Stone. According to another tradition, it was conveyed by certain of the Tribe of Judah through Spain to Ireland, thence to Scone in Scotland, by King Kenneth, and is now the coronation stone in Westminster Abbey, where, if the tradition be true, may it long remain. The former Masonic tradition, however, goes on to say that it was deposited in a se-

cret crypt in the Temple, and remained there until its rediscovery on the rebuilding of the Temple by Zerubbabel. The qualities and virtues of stones led to their

adulation, the Mexicans and the Peruvians, and there are indications of a similar worship on the sculptured palaces of Uxmal, Palenque and other great structures in Cen-

## THE CUBIC STONE OF THE ANTIENT AND PRIMITIVE RITE.



adoration in antient times, and in these latter days the worship of certain precious stones, together with a belief in certain occult powers contained in them, can hardly be doubted. Stone worship was known among the Druids, the Hia-

Brother Mackenzie in his "Royal Masonic Cyclopaedia." The explanation of the stone in Central America. There is, however, another meaning in reference to the Chemical Stone to which it is impossible to refer here.

The foregoing is from the writings of

Cubic Stone, while of some interest to all Masonic students, will be better understood and appreciated by Scotch Masons, and to them, and others who are initiated into the mysteries of Freemasonry, the meaning of the symbols will be clearly seen and understood. The plate here introduced is a fac-simile of the one published by Brother John Yarker in his "Recapitulation of All Masonry," translated by him from the French, and published in Dublin in 1883 by the "Sovereign Sanctuary, 33-95, of Ancient and Primitive Masonry."

"First Face.—This side is a square, divided into 100 equal divisions, of which the first 26 contain an alphabet of hieroglyphics; then follow four compound vowels and letters, and after that 12 of hieroglyphic punctuation or stops, interrogations, etc.; after that we have 18 squares of numerals or hieroglyphic figures, from 1 up to 90. The remaining 40 squares contain the letters and numerals of the higher class of the Chapter degrees.

"At the head or capital is the key to the first series of letters. The two levels which you behold at the side proclaim to you that knowledge renders all men free, and that talent elevates a man of ordinary station to a level with the great ones of the earth.

"The 12 stars of the outer edge refer to the twelve months of the year.

At the sides are certain figures which are referred to in our various ceremonies at the ages of an E. A., F. C. and M. M., which further symbolize the art of computation. The square of 3 is 9, which, multiplied XXXX equals 27; the square of 5 equals 25, multiplied equals 125; the square of 7 equals 49, multiplied equals 343; the square of 9 equals 81, multiplied equals 729.

Third Face.—The study of the sublime science of mathematics was confined to Initiates in the mysteries of the second degree. This science conducts to the development of the organization of all nature, in the observance of the course of

the sun and moon and the periodical order of the seasons; and this ancient system is represented on this side of our Cubic Stone.

The four circles which you observe represent the four regions of the earth. It was by the course of the sun that the four cardinal points were discovered, or E., W., N., S.; the four enclosed squares serve to indicate angles of division for the seasons, and each represents a fourth of the solar year, or 9 days, which makes 364, to which was added one, and two more days inserted at defined periods. In the center is a triangle with the letter Jod, denominated the Grand All; at the angles are the letters S. S. M. The Magi decomposed air and matter, and they held salt, sulphur and mercury to be constituents of all things, and embodied these principles in a delta, which became the basis of their worship as representing the supreme motive power. God or Jehovah, the soul of nature. They placed this triangle in the center of divers circles and squares, to indicate the vivifying principle represented by the Jod, which extends its ramifications through all nature. At the four corners are represented "Essence," "Immensity," "Power," and "Unity."

On the capital is a square intersected by lines, which forms the key to the construction of the ancient arithmetical figures, which, as they are fully explained in the degrees of our Senate, need not be further particularized here. It is cut into four equal parts by a perpendicular, horizontal and diagonal line, and out of these may be constructed the ten figures which form the vehicle of all arithmetical computations. You can equally extract from the figure the ancient angular alphabet. It is from the ancient Initiates of the Mysteries that we derive the science of arithmetic and its natural outcome, geometry, which led them to the study of the inhabited world, and induced them to try to search the labyrinth of Immensity, and to pierce the azure vault. The instruments decorating the capital are those

employed in the study of mathematics and geometry.

The twelve stars allude to the twelve signs of the zodiac, into which the heavens were mapped by the Hierophants of the Mysteries.

**Fourth Face.**—This last face represents a great circle, divided into 360 degrees, which the sun overruns every twenty-four hours. Within the circle you distinguish three interlaced triangles, which form 37 divisions, in which is traced the invariable order of all known principles. To comprehend this side it is necessary to commence with the Grand All, or central triangle, representing to us Divinity, or the soul of nature. It is from this central point that we see the marvels which surround us; and we behold man placed upon this vast universe to admire with astonishment the infinity of the starry vault, inciting his curiosity to the study of nature in all its parts, and to ascertain the movements of the heavenly bodies. From the central fire springs "Light," "Sound," "Body," and thence "Attraction," "Repulsion," "Circulation." In decomposing light the Magi discovered three primary colors, red, yellow, Blue; the others are all a mixture of two of these colors, for red and yellow gives orange; yellow and blue gives green; blue and red gives violet; white is not a color, for it is light; black is a negation. Other discoveries led to a knowledge of the three natural kingdoms, the animal, vegetable and mineral, and they believed the world to be composed of a mixture called earth, mingled with water and salt. These nine qualities are represented in the nine small triangles formed at the intersection of the larger.

These researches were advantageous, as they thereby discovered the "Infinity" of nature in its constant renewal, and the omnipotence of that "Supreme Being" of whom the sun had long been a symbol, from the "Chemistry" or influence which it had upon vegetation in general. In aggregating knowledge man desired to measure a superfluous, and he then per-

ceived the necessity of placing a "point" of departure, which, leading outwards, gave him the "Line," conducting to angles, and he reached exactly the "Surface" and the cube of different bodies. He had the temerity to seek to measure time, and arrived at a system of its "visibility." He admired the perfection of certain bodies and found deformity in others, thus conceiving the idea of "Proportion." He saw that matter was either soft or hard, and thereupon he formed an idea of "Solidity." All these principles are represented in the second 9 triangles. The need of sustenance compelled man kind to cultivate the earth, and "Agriculture" became a science. Shelter from the inclemency of the seasons was needed, and in order to restrain the voracity of ferocious animals, they were obliged to build cabins, out of which sprung "Architecture," which vanity perfected. The sight of the celestial bodies goaded man's curiosity, and led him to the study of "Astronomy," which science being cultivated by the Magi, added greatly to the mysteries of religion and gave birth to "Metaphysics." The wind, frost, thunder, lightning, heat and cold gave us the desire to ascertain the substance of air, which conducted naturally to "Physics" and physical experiment, and proved to him that fire existed in all the matter which composed the earth. Penetrated with these truths he studied matter in general, took vegetables and minerals as objects of knowledge of their properties; he found means of decomposing them and reached "Chemistry," which led to the establishment of medical science and the arrangement of useful doses and unison of whatever was hurtful. By these discoveries the Magi acquired a still greater veneration from the people, who often rendered them homage as demi-gods. Hand in hand advanced "Arithmetic," "Geometry" and "Mathematics." These important discoveries we find represented in the outer or larger series of nine triangles.

At the four corners of the Stone are indicated these arts drawn from nature



Born with man and the animal creation are voice and sound; the songs of birds gave men the notion of harmony, which they termed "Music," the first of the arts, and leading to harmony in speech; its "Eloquence" was heard in the early poets, who employed it to sing the glory of gods and heroes. Amongst the stones formed by nature man discovered some resemblance to animate beings, of which he made household images, and afterwards by imitating these objects in earth and wood, "Sculpture" began to appear, which naturally led to the perfecting of these creations by coloring matter, and the art of "Painting" sprang into being to please the eye. This art arrived the last, and because so pleasing that it was carried to a high state of perfection.

On the capital above the square we traced two semi-circles, in which are indicated two principles, "Divinity" and "Nature." With the true Mason both are synonymous, for all nature is submitted to an organized and periodical change, announcing to us that there must be a Grand Monarch, which draws our veneration to Him, and forces us to admit that there can be nothing above Him. The symbols of the seven planets which decorate the capital announce to you the great personages who anciently governed the earth, and were afterwards placed in the heavens by those who admired them. The Sun represents Apollo, the god of light, sciences and arts—celestial light; the Moon represents the goddess Diana, the sister of Apollo, the darkness of intellect; Mars, god of war, teaches us to combat vice; Mercury, the divine scribe, he carries the caduceus of eloquence and truth; Jupiter is the emblem of divine power; Venus, goddess of beauty and moth of love; Saturn, god of time, incessantly destroying and renewing each day. The attributes at the sides point out to us the sacrifices and oblations which were practiced in the worship of antiquity, and of which we yet conserve some usages.

The twelve stars allude to the twelve cosmogonical powers, which sprang from

the Sole Author, and which were arranged by the Initiates of the Mysteries in groups of threes.

Top.—The Flaming Star, or emblem of the three first degrees, in which the letter "G," or the Hebrew "Jod," is a symbol of the Supreme Power, the source of all light, and is placed upon the top of the Stone. This summit represents to us heaven, the eternal sojourn of Divine Providence, adored by Masons under the title of T. S. A. O. T. U. The nine stars which surround it represent the nine months of Spring, Summer and Autumn, the three Winter months being omitted, as by the ancients they were given over to the powers of darkness.

The foregoing is a literal translation from the French by John Yarker, and would be incomplete without the author's comments thereon. We have been particular in giving the explanation verbatim ad literam for the reason that to add or take from or change the wording would be to infringe upon the translator's prerogative and rob him of all honor. The following notes made by him are and will be of great interest to Scottish Rite Masons, and for fear some of our readers may not have access to this admirable work, we hope and believe we may not be accounted as possessing an extreme ego with a strong desire for imitation. The following are the comments of Brother Yarker:

"The Masons of the Regime, or French Rites, profess, to some extent, the same dogmas as those of the Oriental Rite, but they vary entirely in their mode of teaching, in their ceremonies, and in their classification or grades.

"The Knights Rose Croix of the French Rite can, however, be strictly considered as Candidates for the Order of the East; but to obtain promotion to the Higher Degrees of Masonry the Candidates are supposed to receive additional instruction in the Grade of Rose Croix, in order that they may be in conformity with the system of the Oriental Rite.

ROBERT S. SPENCE, 33, 90, 96.

(To be continued)

## THE UNIVERSAL FREE MASON.

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## EDITORIAL.

The event of prime importance to the American Masonic Federation which occurred last month was the meeting of the Supreme Lodge. This was an event looked forward to by the brethren with interest and expectation. The session lasted four days and every day a working one. Almost every Province in the A. M. F. was represented by delegates present. The amount of work accomplished was phenomenal, while it was no mere figure of speech to say that the work "begun in peace, was conducted in order, and concluded in harmony." Several amendments were made to existing laws, and some new laws were framed. These will be printed and sent to the lodges, and as soon as possible a new edition of the Constitution will be issued.

## SALARIES OF SUPREME OFFICERS.

From letters received from the lodges it seems that the brethren are laboring under a misapprehension regarding the compensation received by the Grand Master. It is true that at a session of the Supreme Lodge, held in January last year, that a salary of \$100.00 was voted to the Grand Master. This was done against the wishes and advice of the Grand Master,

who did not believe that it was wisdom at the time to pay salaries. Subsequent events proved his stand to be well taken, and as a fact the Grand Master has never received one cent for his services as such. With him his labors attending to be affairs of the chartered lodges has been a labor of love, and the same condition still prevails, as the Finance Committee decided that the Grand Master should receive no salary. We trust that the BB when they know this will make the work for the Grand Master as easy as possible.

We learn from the official organ that Illustrious Grand Body that M. B. Brother Henry Meyer, of 25 Lodge Grove, Sydenham, S. E., County of Kent, has been elected Sovereign Grand Master General of the Antient and Primitive Rite of Masonry in and for Great Britain and Ireland; also Most Puissant Sovereign Grand Commander of the Supreme Council of the A. A. S. R., and Absolute Grand Sovereign of the Oriental Rite of Mizraim. All of these offices had been made vacant by the death of Brother John Yarker. His official headquarters of the Rite is at Avenue Studios, 76 Fulham Road, South Kensington, London, S. W., England.

In the present issue there is a short account of the meeting of the Supreme Lodge. This was made purposely brief, as there will be published in full the proceedings of the Supreme Lodge, Supreme Council, Grand Encampment, and Alpha Shrine in pamphlet form, for the use and benefit of the lodges and brethren only, as there will be much therein that will be of interest only to the members of the A. M. F.

Just as we go to press we have to chronicle the birth of another new lodge in the city of New York, naming four lodges in three months in the Empire State. If the East was backward at the first, it looks now as though it will soon be the principal stronghold of the A. M. F. In this case the Light is traveling eastward.

A Convocation of "Universal Council A," "Grand Consistory" and "Supreme Council" were called by the Sovereign Grand Commander, Bro. M. McB. Thomson, with the various Representatives and their proxies present.

There being vacancies in Universal Council A for Marshal and Captain General, Frater A. Busch was then elected Marshal and Frater S. H. Haines as Captain General, and both Fraters elevated and crowned. S. G. I. G. 33rd.

Frater H. A. Rayne of Golden Gate Council, No. 28, of San Francisco, Calif., was advanced to the 32nd degree.

Frater E. P. Edson of Seattle, Wash., was elected First Lieutenant Commander in Grand Consistory, as this office had become vacant by reason of Ronald Strath's expulsion.

The following Fraters were elected members of the Supreme Council, by reason of four vacancies, viz.: First Lieutenant Commander, Frater G. B. M. Sommerville of Portland, Ore.; Expert, Frater Aug Spilmer of San Francisco, Calif.; Second Standard Bearer, Frater C. S. Perry of Vallejo, Calif.; Captain of the Guard, Thomas Perrot of Seattle, Wash.

After the dispatch of business laid before them, the Supreme Council was closed.

month ago, when two Mexicans, Paderez and Nicles Bellante, informed our BB. that they had found and positively identified the body as that of Ettore Girolami, three days after he had drowned, and had notified the Mexican authorities of same, who in turn notified the American immigration office.

It seems that this American office made a mistake in identifying the body, and consequently it lay unburied on Mexican soil until September 7.

The Mexican, Paderez, led our BB. to the spot, where he had covered it with stones and rocks last January. As described by our BB., it must have been a perilous journey, as they could not reach the spot from shore, and had to climb over steep mountains and cliffs. Three of the BB. fainted, and one Brother got partly paralyzed from the effect of the journey and has not yet fully recovered.

Nevertheless the BB. feel glad that at last their lost Bro. Ettore Girolami's body has been buried with Masonic honors.

I expect to be in Salt Lake City for the triennial meeting of the Supreme Lodge, September 22, and will submit my report as Deputy Grand Representative for California to you in person.

Fraternally,

AUG. SPILMER, 33d.,

Deputy Grand Representative, Calif.

## CORRESPONDENCE

San Diego, Calif., Sept. 15, 1913.  
Dear Bro. Thomson, 33d.

Supreme Master, A. M. F.  
I beg to report from San Diego that the body of our late Bro. Ettore Girolami has been buried by his mother lodge, "Alpha Universal" of San Diego, Sunday, September 15th, at "Point of Rocks," near Tinajas, Mexico.

No doubt you remember that Bro. Girolami met his death by drowning last January 4th, while in his capacity of "Immigration Inspector," and was searching for contraband off Coronado Island in a boat with three others.

The first that our BB. learned that his body was off the Mexican coast was a

## DATE OF MEETING OF LODGES.

Michigan—First and third Fridays, at 318 Woodward Avenue, Detroit.

Euphrates No. 41—Every Thursday at Euphrates Hall, 318 Woodward Avenue, Detroit.

Lodge St. Clair No. 33, meets first and third Mondays of the month at 180 Washington street, Chicago, fourth floor of the K. of P. Building. John Mirable, Right Worsh. Master.

Trinity Lodge No. 44, meets first and third Wednesdays of each month at the Masonic Hall, 1923½ First Ave., Seattle Wash.

(Continued on page 96)

### THE ORDER OF KNIGHTS TEMPLAR AND ITS RELATION TO FREE MASONRY.

The meeting of the Grand Encampment of Knights Templar (York) at Denver last August was the subject of much news paper writing, and was looked upon with interest by Masons and non-Masons, and has again raised the question who were the Knights Templar, and what, if any, had these in common with Masonry. The subject is one of great interest to the Masonic student, the more interesting because so seldom dwelt upon. To treat it fully or in any way really worthy of the subject would exhaust volumes, but much of interest can be written briefly and concisely, so as to be intelligible.

The military and religious order of the old Knights while not the only one of the kind, or even the oldest, was the most renowned of the three great military orders of priestly soldiers. This may perhaps have been in some measure owing to the fact that unlike the contemporary Orders of the Teutonic Knights and the Knights of the Hospital of St. John, the Templars were a military order from the first, its earliest members being banded together for the purpose of protecting and defending Pilgrims visiting the holy places. While claiming a legendary origin earlier, the authentic history of the order starts in 1118, when the Burgundian knight, Hugo de Paganis, with eight companions, bound themselves by a vow to the Patriarch of Jerusalem to guard the public roads, to live as regular canons, and to fight for the King of Heaven in chastity, obedience and self-denial. The vow of poverty was kept by the Templars for many years. They styled themselves "the poor fellow soldiers of Jesus Christ," and the seal of the order was two knights riding on one horse, expressive of the poverty and simplicity of the order.

The order was composed of three branches: (1) Knights, (2) Chaplains, (3) men-at-arms. Though the majority of the Knights were bound for life by the vows of the order, it was permissible to be

bound only for given periods, and while no professed Knight could marry, married brethren were admitted. The fame of this martial order of soldier monks became so great, their achievements in arms so renowned, that the wealthiest and most renowned Knights of Christendom sought entrance to the order, and its original poverty remained only in tradition. Their property was found in every kingdom from Denmark to Spain and Italy in Europe, with castles and provinces in Asia and Africa. So great, indeed, did their riches and influence become that the Grand Master of the order ranked as a reigning prince, and kings and popes became jealous of the Templars' power, and at length Philip le Bel of France and Pope Clement V. united their forces to dissolve the order and divide the property of the order among them. To do this there had to be some excuse, but an excuse has never been wanting when a powerful or wealthy rival had to be suppressed. As the church was aiding the secular arm, what charge could be more appropriate or convenient than that of heresy. For nearly half a century strange stories had been circulated, charging the Knights with practicing secret—even heathenish—rites in their midnight assemblies. It was said that on his initiation each member had to disavow his belief in God and Christ, to spit upon the Crucifix, and to submit to indecent ceremonies; that they worshipped an idol, and many other charges. Some of the charges only showed that the Templars were more advanced in learning and less bigoted than the people of their time, and some other charges were too ridiculous to be entertained, but all seemed sufficient to serve the purpose of the two persecutors. On the 6th of June, 1306, Clement summoned the Grand Master from Cyprus to Rome, and on the night of Friday, the 13th of October, 1307, Philip caused the arrest of all the Templars in France, and Jacques de Molay the Grand Master, with eighty of his brethren in Paris the following day. The Templars were brought to trial for the alleged heresies and offenses, but the

trial was but a farce. The accused, condemned before the trial, and hundreds of other Knights, died under the torture, refusing to acknowledge guilt. Under extreme torture a confession was wrung from the Grand Master, which on his recovery he indignantly repudiated, and he was subsequently burned at the stake in the front of the Cathedral of Notre Dame in Paris, on the 12th of September, 1314. The property of the order was declared confiscated in every country in Europe, except Portugal, Spain and Scotland. In Portugal it continued as the "Order of Christ." Scotland was the only country where the order suffered no persecution. In fact, the Scottish Knights of the Temple formed part of the patriot army which under Robert Bruce, King of the Scots, defeated the English invaders at the battle of Bannockburn, on June the 24th, 1314. For this service the Knights remained under the special protection of the King, and they were never deprived of their identity. Even when united with the Knights of the Hospital of St. John, the united orders were known as the Knights of the Temple and the Hospital, and so continued until the final dissolution of all monastic orders at the reformation. This ended the history of the Knights Templar as a purely religious and military order and brings us to consider the question of the connection of the Templars with Free Masonry.

Of this supposed connection much has been said and written by two separate schools, one of which attempts to prove that Free Masonry is descended from the Templars; the other that templarism was absorbed by Free Masonry. While not holding entirely with either theorist, we are inclined to give greater credence to the latter theory, and in doing so we have to depend entirely on legend or tradition, as it is a matter of record in the own council minutes of several of the old Scottish burghs that in the period immediately preceding the Reformation, the Templars were associated with the guilds of traders and artificers. In the council minutes of the city of Aberdeen, near

which was the ancient templar establishment of "Mary-coulter," is an item prohibiting any one from "intromitting" in the masons' guild or craft unless "gif he be a Templar;" and it is well authenticated that long before the existence of the modern Grand Lodge system, templarism was considered a branch of Masonry. Its ceremonies were conducted under the aegis of the Craft lodge and the members designated "cross-legged Masons," alluding to the position in which the effigies of the old knight are represented on their tombs. And we know that early in the seventeenth century the Scottish Earl of Mar claimed to be the Master of the Temple, and that at a solemn chapter of the order held in the Palace of Holyrood in Edinburgh, he resigned this position in favor of Prince Charles Edward Stuart, in 1745.

Though, as we have stated, Templarism was known as an advanced Masonic degree centuries before Grand Lodges existed, the first instance that we have of a charter being granted to Knights Templar by a Masonic power was that granted by the Mother Lodge of Kilwinning to the "High Knight Templars of Ireland Kilwinning Lodge," in 1779. From and through this lodge sprang the "Early Grand Encampment of Ireland," the first grand body in the world professing Masonic Knight Templary, and it returned the obligation conferred on it by the Scottish Mother Lodge by in turn granting charters to the Scottish Templars, after the Grand Lodge of Scotland forbid them, in 1800, to work the Templar grades in the Craft lodge; and again when, in 1822, by a charter of renunciation, it enabled the Scottish Templars to form a Grand Encampment of their own. Shortly after this the Irish Early Grand Encampment fell asleep, and ultimately went out of existence, leaving the Scottish Grand Encampment its heir and successor as the oldest Grand Encampment of the Knights Templar in the world, and it is this same Grand Encampment that has chartered the Regional Grand Encampment of the U. S. A., working in connection with the Amer-

ican Masonic Federation. We append herewith photographic reproductions of the charter granted by the Mother Lodge Kilwinning to the "High Knights Templar of Ireland Kilwinning Lodge;" also of

Having thus shown the legitimate detection of the ancient Templars with the Masonry, and where that connection took place, tracing it to the present time, it will be of interest to find from what



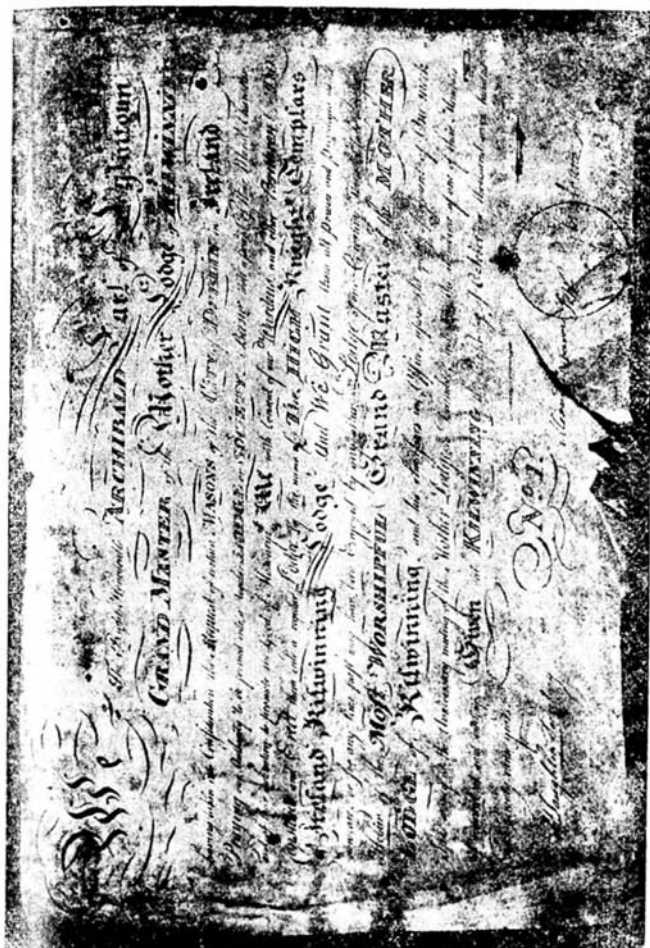
the charter of renunciation granted by the "Early Encampment of Ireland," enabling the Scottish Encampments to erect themselves lawfully into an independent governing body.

source, if any, that those pseudo-Templars who paraded at Denver last August derived their authority.

Prior to the thirteen colonies becoming the U. S. A., independent bodies of

Knights Templar were unknown, though it is true that the Royal Arch and Templar degrees were known to have been worked under the warrant of Craft lodges, as they were worked in the mother countries, St.

which reads: "Brother William Davis came before the lodge begging to have and receive the parts belonging to the Royal Arch Masons, which being read, was received, and he unanimously voted



Andrew's Royal Arch Lodge holding charter from the Grand Lodge of Scotland. This meeting in the city of Boston in the year 1772, has a minute of date 1782

in, and was accordingly made by receiving the four steps, that of Excellent, Super-Excellent, Royal Arch and Knight Templar." Another lodge working under a



Scottish's charter that practiced the Royal Arch and Knight Templar degrees before the war of the Revolution was St. Andrews Lodge of Pensacola, Florida, which was numbered 143 on the registry of the Grand Lodge of Scotland. Thus it will be seen that in America, as in Europe, the Scottish lodges were the first to work the Templar degrees.

In 1816 there were in the U. S. A. three bodies calling themselves Grand Encampments of Knights Templar, viz.: Pennsylvania, Rhode Island, Massachusetts and New York. Of these three the first two were without the slightest semblance of authority, while the third and principal one of the three, New York, was chartered by Joseph Cerneau, Grand Consistory of the Scottish Rite. By what authority Cerneau exercised this power no one has ever been able to find out, as no patent has ever been seen in which it was mentioned that he had ever even received the Knight Templar degree. Yet it was by representatives of these three self-styled Grand Encampments that the "Grand Encampment, U. S. A." was formed, and from it all the so-called State Grand Encampments of Knights Templar hail. Thus it will be seen that, like the York and Charleston Rites, American Knight Templary is self-constituted and without legal foundation. As regards their esoteric work, and the degrees they practice, they are also at variance with the true and ancient order. In the York Rite the Knight Templar Encampment is the last of its several bodies and controls the degrees of the "Red Cross, Knight Templar and Knight of Malta." The degree of the "Red Cross" as worked by them is the Scottish degree of "Prince Mason." It is a Jewish degree, connected with the building of the second temple, and has no connection whatever with the Templars, which is of Christian origin, and the only reason we can imagine for its introduction where it is, is the fact that the originators or compilers of the York Rite, knowing from old diplomas that there was a Red Cross degree given in the Templar Encampments, but ig-

norant of the degree itself, which was the "Red Cross of Rome and Constantine," put in the Prince Mason to fill the gap, just as they put in the "Past Master" and invented the "Most Excellent Master" to keep the Royal Arch the seventh degree, they being ignorant of the degrees of Excellent and Super-Excellent Mason.

Thus it is seen Templarism of the York brand, like everything else of that brand, is a fraud and a misnomer. It has no more resemblance to true Templarism than the plumed hats of its members has to the white robes of the ancient Knights. Much stress is often laid on the "intently Christian character" of the order. This is only said by those who know nothing of the true nature of the order or its teaching. It is true that its ceremonies are based on events of the life and death of Christ and his immediate followers, but as with the order in its ancient and palmy days, when it was liberal and broad in what it required of its members, so today, while it retains the ancient work in the assemblies, and the ancient caption on its official documents, the wearing of the Templar cross no more makes its wearer a trinitarian Christian than the Shrine emblem makes its wearer a Mohammedan.

#### THE FIGURE NINE.

(The figure 9 has ever been highly esteemed in Masonry, in the several Mark degrees especially so, and in our older Rituals it is made much of. The annexed article from the "Palestine Bulletin" treats very fully on the peculiarities of the sacred number.)

#### 3x3 Equals 9.

The number nine was of special interest in the Ancient Mysteries and today it holds a prominent place in Freemasonry. Its value in the latter science is due to the fact that it is the product of three multiplied by itself and it is expressed as "threere times three." The theory of numbers is a particularly fascinating subject, and the digit nine has been a fruitful source of study for those who have a Pythagorean regard for the hidden mean-



ing in numbers. Every Masonic student is familiar with the history of the Ineffable Name (the Lost Word). He may, if he wishes, trace it back through the Chaldean and Egyptian Mysteries and the philosophy of Zoroaster to the word A. U. M.—the origin of all the trinities to be found in the Mysteries as well as in modern Freemasonry.

According to the ancient philosophy, each element entering into the composition of our bodies was ternary. Water contained earth and fire. The earth contained watery and fiery particles, while fire was modified by the particles of water and earthy matter which fed it. These three elements being closely united, all material substances being composed of them, each being triple, "three-times three" came to be the symbol for all formation of bodies, and the name of the "ninth envelope" was given to matter.

Nine, five and three are the diapason, diapentic and diatonic of the Greeks. As stated, nine consists of a trinity of trinities.

According to the Pythagorean system of numbers, Man is a full chord of eight notes and deity comes next. The world is a piece of harmony and man the full chord, which consists of a fundamental or tonic, its major third, its just fifth, and its octave. Hence the diapason (through ball) means the complete chord. Man touches deity, passes through all the planets and touches earth.

Nine indicates perfection or completion. According to Norse mythology, there were nine earths—Hela being goddess of the ninth or nether one. She dwelt beneath the roots of the sacred Yggdrasil tree.

There were nine heavens. The first heaven, says Mahomet, is of pure silver. The second of polished steel, the third studded with precious stones, the fourth of finest silver, the fifth of pure gold, the sixth of carbuncle, the seventh of divine light, the eighth that of the fixed stars, and the ninth that of the primum mobile.

There were nine gods of the Etruscans. There were nine orders of Angels—Sera-

phim, Cherubim, Thrones, Dominions, Virtues, Powers, Principalities, Archangels, and Angels.

Brittany had nine Korrigans or feys of wonderful powers. There were nine Muses. There were nine Gallicinae or Virgins in the procession of the ancient Gallic oracles.

The sacred serpents of Vishnu, of which Shesha was king, were nine in number.

There were nine rivers of Hell. Milton says that the gates of Hell are "thrice three-fold." They had nine folds, nine plates and nine linings.

The Jainas, a sect of the Hindus, believe that all objects are classified under nine categories.

There are nine planets. Mercury, Venus, Earth, Mars, the Planetoids, Jupiter, Saturn, Uranus and Neptune.

There are nine Mandarins, distinguished by the buttons in their cap—ruby, coral, sapphire, opaque blue stone, crystal, opaque white shell, wrought gold, plain gold and silver. The word mandarin, by the way, is not Chinese, but is one given by the Portuguese colonists at Macao to the officials called by the natives Khionping. It is from the verb mandar (to command).

Styx encompassed the infernal regions nine times.

Odin's ring Draupner every night dropped either other rings of equal value.

In "Macbeth," the weird sisters sang, as they danced around the cauldron:

"Thrice to thine and thrice to mine and thrice again to make up nine."

Niobe's children lay nine days in their blood before they were buried.

Virgil's say sing, "Numero Deus Impare gaudat,"—God delights in odd numbers—is a fact, not a superstition.

The hydra, a monster of the Lernean marshes, in Argolis, had nine heads. Hercules was sent to kill it and when he struck off one of its heads, two shot up in its place.

Leases used to be granted for 999 years—that is "three-three times three-three." Today they are granted for 99 years, the dual of a trinity of trinites.

According to Ovid, at the Lemuria, held by the Romans on the 9th, 11th and 13th of May, persons haunted threw black beans over their heads, pronouncing nine times the words, "Avaunt, ye spectres, from this house."

Milton tells us of the fallen angels that when they were cast out of heaven, "nine days they fell." So with Vulcan, who was kicked out of heaven and was nine days in falling.

Nine crowns are recognized in heraldry.

The Abracadabra was worn nine days and then flung into a river.

There are nine marks of cadency.

The whipl used for severe punishment, known as "the cat o' nine tails," derives its name from the notion that a flogging by a trinity of trinites would be more efficacious and sacred than by any other instrument.

To see the fairies, one is told to put nine grains of wheat on a four-leaved clover.

To cast the evil eye, one is directed to look at the person to be influenced through nine fingers.

Instances of the peculiar interest attached to the number nine might be cited without end. The ones here mentioned are sufficient to indicate the position it has held in superstition and mythology.

#### FRAGE UND ANTWORT.

Hat jeder Mensch die Begabung der Freimaurerei? dass heisst im Sinne und Interesse der Gerechtigkeit?

Dieses ist dass Bestreben des Ordens, es zu lehren, so dass ein jeder, der den Weg gewandert hat, es durch seine eigne Kraft ermöglicht den Bau des Tempels zu vervollständigen, doch nicht mit Menschenhande, sondern mit dem Geiste des Menschen. Dit verborgene Kraft, welche in uns liegt, ist gleich ein Sohn des mächtigen Erdgeistes, ein Titan; mit solcher Stärke soll, ein jeder Gerechtigkeit üben, Liebe walten lassen. Diese beiden Liebe

und Gerechtigkeit, haben die selbes würdigen Vertreter auf Erden? Sehr wenig, nämlich es sint die schwerigsten aller Pflichten, besonders "Gerechtigkeit."

Wenn es auch heisst, wenn ich mit Menschen und mit Engelzungen redete und hatte keine Liebe, so ware ich nichts: Dieses Gebot der Liebe ist weiter nichts als der Ausdruck des moralischen Gebotes: "Sei gerecht gegen deineu Nächsten, wie gegen dich selbst." Der Geist und dass Wissen sollen die Richter der Freimaurerei sein. Denn Gerechtigkeit üben gent biss zu den höchsten Stufen des menschlichen Können.

Wohl tragen viele den Zirkel, des Winkel, und dass "G," es ist dass Zeichen eines Freimaurers; aber wer trägt dass Symbol in seinen Herzen?

Sint alle die dass Abzeichen offen tragen die inhaber und Besitzer des Anstandes, der Sitte, und des Rechtes? Was bedeutet "Gerecht sein, Gerechtigkeit üben?" Die Weisheit besitzen, heraus zufinden wo dass Recht liegt, die Stärke zu besitzen um den Gegner zu besiegen, bedachtig sein um nicht in seine Schlingen zu fallen, aber doch geschwin, um ihm nicht zufor kommen lassen. Strenge herschen lassen um dass Recht zum Siege helfen, doch mit milde Worten, damit wir niemand schaden, aber vor allen, tapfer sein wie eine Löwin, deren man die Jungen geraubt. Dies ist Gerechtigkeit, alles andere ist nichts als tonend Erz und klingende Schelle.

Unser Orden befähigt den Eingeweihten, dass Verlorene zu finden ermöglicht den Kandidaten durch die Hilfe des "Lichtes vom Osten," den Weg aus dem Dunkeln zu finden. Diejenigen welche die Lehre unsere alten Vorvater treu bleiben, verstein es, den Zirkel des Geistes."

"Die Wage der Gerechtigkeit, und die "Richtschnur" des Lebens zu ziehen und zu halten."

So wie Reichtum ein Haus schmückt, so wird ein ausgedehnter Verstand des Menschen beruhigen und beglücken.

W. S., No. 19, Seattle, Wash

THE SILVER LINING TO THE CLOUDS  
OF STORM AND FLOOD.

Most of us who have reached or are coming near to middle life, have learned by sad experience the need of occasionally stirring up a torpid liver. It is the function of that organ of the body to eliminate the toxic elements that find their way into the system. But long contact with the poisons caused by over eating or careless living makes our internal guardian careless. The liver is caught sleeping at the switch. The poisons that should have been driven out pass into the blood, and a multitude of ills may follow. But ages ago the disciples of Aesculapius learned that when some powerful drug—something of a pernicious and harmful character, like mercury, for instance, was administered, the torpid liver would wake to instant action, and in expelling the poisonous drug would at the same time drive out the bad that had been so long accumulating.

And what is true of our physical bodies seems to apply, in a certain sense, to the body politic—to our social organization. In the fierce scramble for the Almighty Dollar (the almightily elusive dollar to most of us) we sometimes seem oblivious to the nobler things of life. Those who draw hasty conclusions from surface indications are apt to say that the American people have sacrificed everything upon the altar of Commercial Greed; that the world is growing cold and cruel and heartless.

But whenever some great misfortune challenges our attention, when our people are stirred by some great sorrow which is laid upon our fellow men, when death and disaster ride upon the wind or use the waters for their sport, then it is that the flood-gates of human sympathy are opened, and we realize that "God reigns in the Heavens; all's well with the world."

The racing floods which have just brought such fearful havoc in our adjoining states is such an instance. The first thrill of horror was quickly followed by a spontaneous movement for the relief of

the misery and suffering. Rich and poor vied with each other as to which should best exemplify the true spirit of self-sacrificing charity. Naturally and most appropriately Masons and the various Masonic bodies were first to respond, and we all have reason to be proud of what was so quickly and generously done for the flood sufferers by Masons of Detroit. And this merciful spirit, at Portia truly said, is twice blessed. It blesseth him that gives and him that takes.

Those who have, almost literally, cast their bread upon the waters, will not be compelled to wait until after many days for its return. Every community will get an instant return in the awakening of its people to their duty to their fellow men. The spirit of service to the world is the spirit of universal religion, the bed-rock upon which the beautiful temple of Masonry rests.

This is the silver lining of the clouds of storm and flood. Good is born of evil. Sorrow brings forth joy. And in the darkness of misery and death we catch the gleam of eternal light.

"Sweet are the uses of adversity,  
Which, like the toad, ugly and venomous,  
Wears yet a precious jewel in his head."

## NEGRO MASONRY.

From the transactions of the International Conference of Freemasons, at Brussels, in 1910, I observe that the speakers there were sadly in want of information concerning the status of Freemasonry in the United States, and that they were inclined to attach blame, if not censure, to the legitimate Grand Lodges.

This was probably exaggerated because there were no American delegates present to correct the flow of language. The writer has always regretted that none of the American Grand Lodges have ever sent delegates to these international conferences.

It has ever been the custom in the United States to regard as irregular and clandestine Masons as not existing; we

do not know them, nor do we concern ourselves about them. If we can avoid it.

When the Colonies which now form the United States were engaged in a war for independence, the mother country, England, had an army here, and in that army there were military or traveling lodges. One of these military lodges was quartered at Boston, and, in 1775, initiated a number of negroes, who got a charter from the Grand Lodge of England to establish a lodge at Boston, which was called "African Lodge, No. 459," the Master of which was Prince Hall. The charter gave that lodge the same power, no more and no less, than any other lodge. The military lodge which initiated those negroes exceeded its authority, in that its own charter authorized it to make Masons of its own soldiers only.

It was thought by many that the action of that military lodge was intended as an insult to the Americans, in making Masons of their former slaves, and men of a race then regarded as greatly inferior.

It is not generally known that the negro slaves imported into the colonies of England and Spain were from uncivilized tribes of Africa, which had been long at war with each other, and all of whose prisoners of war were made slaves. The owner of such slaves, in Africa, was at liberty to maltreat and even kill his own slaves with impunity. So, when such slaves were brought to the colonies they were delivered from a barbarous owner to a civilized owner. The names of these slaves were unpronounceable by an English tongue, and that is why they took the names of their new owners. Their native language was not a written language; consequently they were unable either to read or to write. Their habits were, at first, those of their native tribes. Under such circumstances it was natural and proper that they were regarded as of an inferior race. It must, therefore, be apparent to our Brussels critics that the Freemasons of Boston looked with antipathy upon their brethren of that British military lodge who had thus offended them.

How many, if any, of the members of "African Lodge" could read, we have no means of knowing. Whether they were all free or part of them were slaves, we do not know, nor is it possible to discover at this late day. But certain it is that in 1813 that lodge ceased its reports to the Grand Lodge of England, and it was impossible for that Grand Lodge to get a reply to its letters, and for that reason the "African Lodge" of Boston was erased from the roll of British lodges.

It remained dead, or in oblivion, until 1827, a year after a so-called expose was published, when it was suddenly resurrected. It did not report to the Grand Lodge of England, but at once assumed the role of a Grand Lodge, and began to charter other lodges, which was decidedly irregular.

In that period, as now, no man was eligible for the degrees of Freemasonry unless he was born free. But within the recollection of the writer and to his own knowledge, men were taken into Prince Hall Lodges who were born slaves.

Prince Hall was initiated in 1775; his lodge worked only for eight years, and was not resuscitated until after his death. Whether any of the original members were in it at its rehabilitation or not is not known. No Mason took the trouble to inquire.

It was probably not known at the Brussels conference that when the Republic of the United States came into existence it was proclaimed that it should be an asylum for the oppressed of all nations where neither religious nor political intolerance should be permitted; that the inherent rights of man should be regarded; that no man should be given preference because he was the son of his father. It was probably overlooked by the fathers of the Republic that every disappointed man, every unsuccessful man, and every disciplined man regarded himself as oppressed.

The speaker at Brussels who intimated that negroes per se were rejected in the United States did not know what he was talking about, for there is one entire

## A UNIQUE EXPULSION.

negro lodge in New Jersey, obedient to the Grand Lodge in New Jersey. There is another in Halifax, under the jurisdiction of that Province.

Within the fifty years' experience of the writer, as a Mason, he has never heard of a negro asking admission to membership in the jurisdiction of the District of Columbia. The negroes are gregarious and clannish. They are better satisfied with their own system (whatever it is), and, in justice, it must be said that the very best negroes in this municipality are the negro Freemasons.

It is the inherent right of every lodge to make its own membership, keeping within the constitution of the Grand Lodge of its obedience. There is no word in any American Grand Lodge constitution which would prohibit the petition of a negro per se. If any one Lodge wishes to keep any particular man, white, black, or yellow, out of the lodge, there is ancient Masonic law and usage for it, without reference to "race, color or previous condition of servitude."

Rear-Admiral G. W. BAIRD,

P. G. M. of the District of Columbia.  
—Swiss Bulletin.

The officers of Caledonia Lodge, No. 29,  
Tacoma, Wash:

W. M. ....	F. P. Heiser
D. M. ....	F. Benthien
S. M. ....	E. Siburg
W. S. W. ....	W. F. Hansen
W. J. W. ....	C. L. Cliffe
S. D. ....	F. G. Pahle
J. D. ....	J. Reid
Secretary .....	J. Rammelsberger
Treasurer .....	W. J. Hansen
Chaplain .....	J. Eastgaard
Almoner .....	M. Huset
Inner G. ....	J. Jensen
Crator .....	J. B. Keener
Senior Steward .....	T. C. Olson
Junior Steward .....	E. Williams
Marshal .....	G. B. Sampson
Marshal .....	G. B. Sampair
Lodge Dep. ....	F. W. Heide
Trustees .....	F. Nelson, A. Chilberg, S. Simon.

Extract from the "Bloemfontein Gazette,"  
October 15th, 1874.

At the half-yearly meeting of the Grand Lodge of Freemasons of the East of Palermo, Sicily, held on the 27th March, 1873, Pope Pius IX. was expelled from the Order. The resolution to that effect was published in the "Masonic Journal" at Cologne, in Germany, and was preceded by the minutes of the lodge, in which he was accepted. They read as follows:

"A man named Mastlai Ferretti, who was initiated in Freemasonry and solemnly pledged his love and membership of the same, has, now he has been crowned as Pope and King, cursed all his former brethren, and excommunicated all members belonging to the Order. He, Mastlai Ferretti, is hereby expelled from the Order by the Grand Lodge of the East of Palermo on the grounds of perjury."

The accusations were first brought against him in his lodge at Palermo, in 1865, of which he was informed, and a copy sent him requesting him to visit the lodge for the purpose of explaining himself. To this he returned no answer and for several reasons the matter was never carried out until he ordered the Bishop of Brazil to proceed against Freemasons and condemned their institutions. The case was then again brought forward, and after regular examination the judgment of expulsion was given and published, the same being signed by Victor Emmanuel, King of Italy, and Grand Master of the East of Italy.

## DATE OF MEETING OF LODGES.

(Continued from page 85)

Robert Burns Lodge meets on the second and fourth Wednesdays, same place.

Harmony Lodge No. 15 meets first and third Wednesdays in K. of P. Hall, 67 South Second St., San Jose, Calif.

(Continued from page 85)

G. Garibaldi Lodge No. 6 meets every second and fourth Thursdays, 161½ South Main street, Salt Lake City, Utah.

St. Johns Lodge No. 8 meets every Tuesday evening at 8 p. m., 542 South Spring street, Los Angeles.

Rob. Roy Lodge meets every Friday night, 542 South Spring street, Los Angeles.

Justice Lodge No. 2 meets on the first and third Saturdays of each month in the I. O. O. F. Hall, Diamondville, Wyo.

Acacia Lodge No. 2. A. A. S. R., of Wyandotte, Mich., every Monday evening at 8 p. m. Regular on or before full moon.

Viking Lodge No. 75, A. A. S. R., meets every Friday evening at 1225 Milwaukee avenue. A. Busch, R. W. M.; Arthur P. O. Skaaden, 1321 N. California ave., Secretary. All Masons cordially invited.

Provincial Grand Master of Illinois—Julia Kaczanowski, 1318 West Erie st., Chicago, Ill.

Secretary Provincial Grand Lodge of Illinois—W. H. Humphreyville, 1301 West Huron st., Chicago, Ill.

Golden Star Lodge No. 3, San Francisco, meets every Tuesday night at 8 p. m., at the German House, Turk and Polk streets, Hall No. 7, fourth floor. A. E. Harrison, R. W. M., 1213 a Stott st. H. A. Rayne, Secy., 657 Hayes st.

Caledonia Lodge No. 29, of Tacoma, Wash., meets every Thursday evening at its lodge room in Masonic Hall, corner of Ninth street and Tacoma avenue, at the hour of 8 o'clock. All Masonic brethren in good standing are invited to meet with us. J. B. Keener, R. W. M., and J. Ramnellsberg, Secretary.

Kilwinning Lodge No. 28 meets every Friday evening at 8 o'clock p. m., in the Auditorium Hall, 208½ Third st. R. W. M., H. J. Roberts. Secretary, H. M. Dickerson.

Glenlivet Lodge meets on every Wednesday evening, at 8 o'clock, at 222 a Georgia street, Vallejo, Cal.

**BURIAL.**—By the laws of universal masonry every member of a lodge is bound under penalty to attend the burial of a brother of the lodge. Every mason, though but an Entered Apprentice must be buried with masonic honors if such is his desire, though none but M. M. may be present at particular parts of the ceremonies. Every mason is symbolically buried under the Holy of Holies, which was the final resting place of the greatest mason.

**BURIED TREASURE.**—Legends of buried and discovered treasure form part of several of the higher degrees notably in the Arches of Enoch and Zerrubabel.

**BURNES, JAMES.**—A prominent Scottish mason, at one time Prov. G. M. of Western India, author of "A Sketch of the History of the Knights Templar, London, 1840."

**BURNING BUSH.**—The burning bush out of which the Lord spoke to Moses at Mount Horeh is referred to in several of the higher degrees, notably in the Royal Arch of Zerrubabel and in the Excellent Mason of the Scottish Rite. "Near the burning bush" is given as the symbolic source of Masonic light in the Supreme Council. A theosophical degree styled "Knight of the Burning Bush" is said to be in the collection of Mother Lodge of the Scottish Philosophical Rite.

**BURNS, ROBERT.**—The Scottish national poet, born near Ayr, January 25th, 1759; died July 22nd, 1796. Was an enthusiastic Mason. He was Entered in Lodge St. David Mauchline; Passed and Raised in Lodge St. James, Tarbolton, over which he presided for several years. Wherever he lived he took a prominent part in local Masonic affairs and wrote several Masonic odes. His "Farewell to St. James Lodge" is without doubt the finest Masonic ode ever written.

**BUSINESS.**—The labors of the Masonic Lodge may be divided into "Work" and "Business." The first consists in conferring the degrees. The latter in settling routine details.

# The Universal Free Mason

VOLUME 6

NOVEMBER, 1913

NUMBER 5

## *Unto all Regular Masonic Bodies throughout the World:--Greeting*

At the regular triennial meeting of the Supreme Lodge in the American Masonic Federation, A. A. S. R., held in the City of Salt Lake, in the State of Utah, U. S. A., on September 22, 23, 24, 25, 1913, E. V., the lack of unity between the Masonic rites of the world was considered, with the injury suffered by universal Masonry in consequence thereof, and after due and serious consideration it was agreed that the action of the special meeting of the Supreme Lodge held in January regarding the calling of a Masonic Congress for the year 1915 be indorsed and that invitations thereto be published in the "Universal Freemason" and personal invitations be sent to all Masonic powers in the world who believe in and practice Universal Masonry. Therefore, it was agreed that:

Whereas, Every Masonic rite is a sovereign and independent body, and should be free from interference on the part of any other rite so long as it is governed by the established principles or landmarks of Masonry, as acknowledged by the universal Masonic family, and that every Rite and member thereof should work in internal harmony, each seeking to further the Masonic ideal; and,

Whereas, the rite falsely styled "York" (properly American), which is the dominant rite in the U. S. A., neither believes in or practices the tenets of universal Masonry, inasmuch as it refuses to recognize the Masonic great bulk of the world's Masonic organizations, while claiming the right of its members to visit the lodges of such Masonic bodies when

traveling in their jurisdiction, in thus claiming all for themselves while denying all to members of other rites, the "York" rite is the greatest enemy of universal Masonry; and,

Whereas, The exact status of several Grand Lodges and Orients existing together in the same country has not been clearly defined, and that in consequence thereof unbrotherly feelings have been engendered, it was felt that the true and only way to harmonize all existing difficulties would be for all the Grand Masonic bodies of the world who believe in and practice the tenets of universal Masonry, irrespective of creed, race or nationality, to meet in session and agree upon such terms of mutual alliance as will forever settle the question of standing and recognition by accepting as members of a world's Masonic union all who subscribe to the principle of universal toleration and recognition, and by declaring as unmasonic and unworthy of recognition all or any who dissent from such acknowledgment.

Therefore, be it, Resolved, That the Supreme Lodge in the American Masonic Federation, as the only supreme power in the United States of America controlling the Symbolic degrees of the Scottish Rite of Ancient and Accepted Freemasons, invite the Masonic powers of the world, irrespective of creed, race or nationality, to meet as a "World's Masonic Congress" in the city of San Francisco, Calif., U. S. A., during the time of the Panama Exposition in 1915, or at such other time or place in the near future, as

a majority of the powers may deem suitable, to discuss such questions as may in the meantime be agreed upon, but which must include the following, viz:

1st.—To establish the status of all Grand Bodies practicing Universal Masonry in the Symbolic or Craft degrees.

2nd.—To form of such Grand Bodies a world's union of Freemasons.

3rd.—To refuse recognition or countenance to any body professing to be Masonic which does not belong to the family universal.

4th.—That neither creed, race, nationality or the particular rite practiced shall be a bar to membership.

5th.—That the union shall only interest itself with the Craft or Symbolic grades, interfering neither by assent or dissent with any particular high grade system.

Your M. W. Grand Lodge is invited to attend this Congress and any suggestions or advice relative thereto will be gratefully accepted, while correspondence thereon is solicited.

With sincere and fraternal regards on behalf of the American Masonic Federation,

M. McB. THOMSON,  
President General.

R. S. SPENCE,  
Secretary General.

Grand East, 536 Atlas Block, Salt Lake City, Utah, U. S. A.

#### SCOTCH MASONRY.

(Continued.)

[This articles was prepared for publication in the last issue and was published in part, in a mutilated form and, therefore, made difficult to understand. We, therefore, reprint that part that was misplaced in the October issue and publish the article in full here. We do not care to lay the blame at the door of the printer as the Supreme Lodge was in session and all business seemed otherwise suspended.—Ed.]

While on the subject of the Rites of Memphis and Mizraim, it may be well to take up the questions necessarily pertinent to the subject, such as the "Universal Hieroglyph," "The Philosophical Cross," "The Cubic Stone of The Antient and Primitive Rite," etc.

We will take up the last and study it first, as John Yarker, the great apostle of the A. and P. Rite, has said: "This stone is the essential foundation of our Order, inasmuch as it embodies the primitive conception of Science and Art, and it then becomes our duty to elaborate these researches in our ceremonies."

In ordinary Masonic language the "Cubical Stone" is a matter of fact concern, and as the chroniclers of Masonry treat it, it is a matter of little concern, and only takes the place of a few minutes' observance; but to the student of the mysteries of Masonry, it carries with it a depth of thought that commands serious attention. The Antient and Primitive Rite treats this stone with awe and reverence, and we will quote largely from that learned author, John Yarker, in the description of the plate here introduced.

We will first take up the common acceptance of the name, as contained in some Masonic encyclopaedias. By way of preface:

"This Stone is an important emblem in the Ritual of the Royal Arch and the Rose-Croix, and also occurs in some other high degrees. There is a Masonic tradition respecting the Cubical Stone, upon which the sacred name was inscribed in a mystical way. Upon this Stone Adam is supposed to have made his offerings to God, and when Jacob fled from his uncle, Laban, in Mesopotamia, this Stone was taken with him, and, in a memorable dream, the foot of the ladder appeared to rest upon the Stone. It was subsequently taken by him to Egypt, and when the Israelites departed from that country, it was said to have been taken away by Moses, and, in the battle with the Amalekites, he secured himself on the Stone. According to another tradition, it was conveyed by certain of the



Tribe of Judah through Spain to Ireland, thence to Scone in Scotland, by King Kenneth, and is now the coronation stone in Westminster Abbey, where, if the tradition be true, may it long remain. The former Masonic tradition, however, goes on to say that it was deposited in a secret crypt in the Temple, and remained there until its rediscovery on the rebuilding of the Temple by Zerubbabel. The qualities and virtues of stones led to their adoration in ancient times, and in these latter days the worship of certain precious stones, together with a belief in certain occult powers contained in them, can hardly be doubted. Stone worship was known among the Druids, the Hindus, the Mexicans and the Peruvians, and there are indications of a similar worship on the sculptured palaces of Uxmal, Palenque and other great structures in Central America. There is, however, another meaning in reference to the Cubical Stone to which it is impossible to refer here."

The foregoing is from the writings of Brother Mackenzie in his "Royal Masonic Cyclopædia." The explanation of the Cubical Stone, while of some interest to all Masonic students, will be better understood and appreciated by Scotch Masons, and to them, and others who are initiated into the mysteries of Freemasonry, the meaning of the symbols will be clearly seen and understood. The plate here introduced is a fac-simile of the one published by Brother John Yarker in his "Recapitulation of All Masonry," translated by him from the French, and published in Dublin in 1883 by the "Sovereign Sanctuary, 33-95, of Ancient and Primitive Masonry."

"First Face.—This side is a square, divided into 100 equal divisions, of which the first 26 contain an alphabet of hieroglyphs; then follow four compound vowels and letters, and after that 12 of hieroglyphic punctuation or stops, interrogations, &c.; after that we have 18 squares of numerals or hieroglyphic figures, from 1 up to 90. The remaining 40

squares contain the letters and numerals of the higher class of the Chapter degrees.

"At the head or capital is the key to the first series of letters. The two levels which you behold at the side proclaim to you that knowledge renders all men level, and that talent elevates a man of ordinary station to a level with the great ones of earth.

"The 12 stars of the outer edge refer to the twelve months of the year.

"Second Face.—The next face of this Stone is a masterpiece. It is divided into 81 equal parts or points, being the square of nine, though some use 100, in order to admit of a greater number of words. It is an arrangement embracing the greater part of our mysterious words, and will not permit a disclosure here, as the matter is largely esoteric and should only be given and received in a tiled Lodge or Chapter.

Third Face.—The study of the sublime science of mathematics was confined to Initiates in the mysteries of the second degree. This science conducts to the development of the organizations of all nature, in the observance of the course of the sun and moon and the periodical order of the seasons; and this ancient system is represented on this side of our Cubic Stone.

The four circles which you observe represent the four regions of the earth. It was by the course of the sun that the four cardinal points were discovered, or E., W., N., S.; the four enclosed squares serve to indicate angles of division for the seasons, and each represents a fourth of the solar year, or 94 days, which makes 364, to which was added one, and two more days inserted at definite periods. In the center is a triangle with the letter Jod, denominated the Grand All; at the angles are the letters S. S. M. The Magi decomposed air and matter, and they held salt, sulphur and mercury to be constituents of all things, and embodied these principles in a delta, which became the basis of their worship as representing the supreme motive power, God or Je-

hovah, the soul of nature. They placed this triangle in the center of divers circles and squares, to indicate the vivifying principle represented by the Jod, which extends its ramifications through all nature. At the four corners are represented "Essence," "Immensity," "Power," and "Unity."

On the capital is a square intersected by lines, which forms the key to the construction of the ancient arithmetical figures, which, as they are fully explained in the degrees of our Senate, need not be further particularized here. It is cut into four equal parts by a perpendicular, horizontal and diagonal line, and out of these may be constructed the ten figures which form the vehicle of all arithmetical computations. You can equally extract from the figure the ancient angular alphabet. It is from the ancient Initiates of the Mysteries that we derive the science of arithmetic and its natural outcome, geometry, which led them to the study of the inhabited world, and induced them to try to search the labyrinth of immensity, and to pierce the azure vault. The instruments decorating the capital are those employed in the study of mathematics and geometry.

The twelve stars allude to the twelve signs of the zodiac, into which the heavens were mapped by the Hierophants of the Mysteries.

Fourth Face.—This last face represents a great circle, divided into 360 degrees, which the sun overruns every twenty-four hours. Within the circle you distinguish three interlaced triangles, which form 37 divisions, in which is traced the inviolable order of all known principles. To comprehend this side it is necessary to commence with the Grand All, or central triangle, representing to us Divinity, or the soul of nature. It is from this central point that we see the marvels which surround us; and we behold man placed upon this vast universe to admire with astonishment the infinity of the starry vault, inciting his curiosity to the study of nature in all its parts, and to ascertain

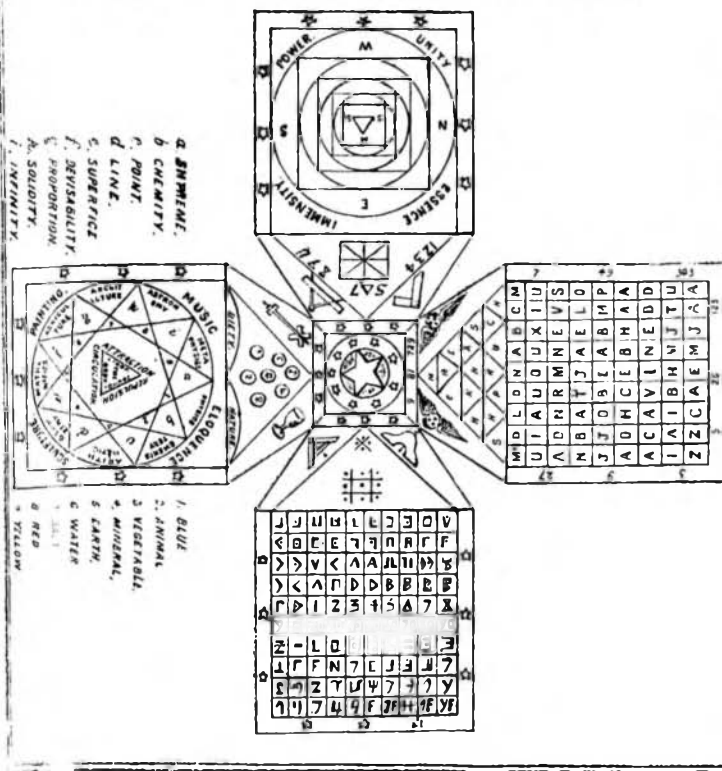
the movements of the heavenly bodies. From the central fire springs "Light," "Sound," "Body," and thence "Attraction," "Repulsion," "Circulation." In decomposing light the Magi discovered three primary colors, red, yellow, blue; the others are all a mixture of two of these colors, for red and yellow give orange; yellow and blue give green; blue and red gives violet; white is not a color for it is light; black is a negation. Other discoveries led to a knowledge of the three natural kingdoms, the animal, vegetable and mineral, and they believed the world to be composed of a mixture called earth, mingled with water and salt. These nine qualities are represented in the nine small triangles formed at the intersection of the larger.

These researches were advantageous, as thereby discovered the "Infinity" of nature in its constant renewal, and the omnipotence of that "Supreme Being" of whom the sun had long been a symbol, from the "Chemistry" or influence which it had upon vegetation in general. In aggregating knowledge man desired to measure a superficies, and he then perceived the necessity of placing a "point" of departure, which, leading onwards, gave him the "Line," conducting to angles, and he reached exactly the "Surface" and the cube of different bodies. He had the temerity to seek to measure time, and arrived at a system of its "Divisibility." He admired the perfection of certain bodies and found deformity in others, thus conceiving the idea of "Proportion." He saw that matter was either soft or hard, and thereupon he formed an idea of "Solidity." All these principles are represented in the second triangles. The need of sustenance compelled man kind to cultivate the earth, and "Agriculture" became a science. Shorn from the inclemency of the seasons, man needed and in order to restrain the voracity of ferocious animals, they were obliged to build cabins, out of which spring "Architecture," which vanity perfected. The sight of the celestial bodies excited man

Curiosity and led him to the study of "Astronomy," which science being cultivated by the Magi, added greatly to the mysteries of religion and gave birth to "Metaphysics." The wind, frost, thun-

der, with these truths he studied matter in general, took vegetables and minerals and sought a knowledge of their properties. he found means of decomposing them and reached "Chemistry," which led to the

## THE CUBIC STONE OF THE ANTIEN AND PRIMITIVE RITE.



der, light, heat and cold gave man the desire to ascertain the substance of air, which conducted naturally to "Physical experiment, and proved to him the existence in all the matter which composed the earth. Penetrated

establishment of medical science and the arrangement of useful doses and omission of whatever was hurtful. By these discoveries the Magi acquired a still greater veneration from the people, who often rendered them homage as demi-gods.

Hand in hand advanced "Arithmetic," "Geometry" and "Mathematics." These important discoveries we find represented in the outer or larger series of nine triangles.

At the four corners of the Stone are indicated these arts drawn from nature. Born with man and the animal creation are voice and sound; the songs of birds gave men the notion of harmony, which they termed "Music," the first of the arts, and leading to harmony in speech; its "Eloquence was heard in the early poets, who employed it to sing the glory of gods and heroes. Amongst the stones formed by nature man discovered some resemblance to animate beings, of which he made household images, and afterwards by imitating these objects in earth and wood, "Sculpture" began to appear, which naturally led to the perfecting of these creations by coloring matter, and the art of "Painting" sprung into being to please the eye. This art arrived the last, and because so pleasing that it was carried to a high state of perfection.

On the capital above the square we traced two semi-circles, in which are indicated two principles, "Divinity" and "Nature." With the true Mason both are synonymous, for all nature is submitted to an organized and periodical change, announcing to us that there must be a Grand Motor, which draws our veneration to Him, and forces us to admit that there can be nothing above Him. The symbols of the seven planets which decorate the capital announce to you the great personages who anciently governed the earth, and were afterwards placed in the heavens by those who admired them. The Sun represents Apollo, the god of light, sciences and arts—celestial light; the Moon represents the goddess Diana, the sister of Apollo, the darkness of intellect; Mars, god of war, teaches us to combat vice; Mercury, the divine scribe, he carries the caduceus of eloquence and truth; Jupiter is the emblem of divine power; Venus, goddess of beauty and mother of love; Saturn, god of time, incessantly de-

stroying and renewing each day. The attributes at the sides point out to us the sacrifices and oblations which were practiced in the worships of antiquity, and of which we yet conserve some images.

The twelve stars allude to the twelve cosmogonical powers, which spring from the Sole Author, and which were arranged by the Initiates of the Mysteries in groups of threes.

Top.—The Flaming Star, or emblem of the three first degrees, in which the letter "G," or the Hebrew "Jod," is a symbol of the Supreme Power, the source of all light, and is placed upon the top of the Stone. This summit represents to us heaven, the eternal sojourn of Divine Providence, adored by Masons under the title of T. S. A. O. T. U. The nine stars which surround it represent the nine months of Spring, Summer and Autumn, the three Winter months being omitted, as by the ancients they were given over to the powers of darkness."

The foregoing is a literal translation from the French by John Yarker, and would be incomplete without the author's comments thereon. We have been particular in giving the explanation verbatim et literatim for the reason that to add or take from or change the wording would be to infringe upon the translator's prerogative and rob him of all honor. The following notes made by him are and will be of great interest to Scottish Rite Masons, and for fear some of our readers may not have access to this admirable work, we hope and believe we may not be accounted as possessing an extreme ego with a strong desire for imitation. The following are the comments of Brother Yarker:

"The Masons of the Rite, or French Rites, profess, to some extent, the same dogmas as those of the Oriental Rite, but they vary entirely in their mode of teaching, in their ceremonies, and in their classification or grades.

"The Knights Rose Croix of the French Rite can, however, be strictly considered as Candidates for the Order of the East.

but to obtain promotion to the Higher Degrees of Masonry the Candidates are supposed to receive additional instruction in the Grade of Rose Croix, in order that they may be in conformity with the system of the Oriental Rite.

"Moreover, it is very much to be desired that this last mentioned Oriental Rite should be the only one adopted by the various Masonic lodges and Chapters, as it is the true Primitive Rite, the Rite par excellence, which has come down to us without any alteration, and it is therefore the only Rite which is not a Schismatic Association.

"All the Grades called Superior, whether in the past, present or future, except those which emanate from the Oriental Rite, or Order of the East, which is, exclusive of every other Rite, the Sovereign Dispensator—are apocryphal grades, and deserve no confidence.

"The true Superior Grades are immutable. All the Superior Knowledge of the Oriental Rite has always and invariably been enclosed in the Sanctuary, and never yet has a Brother, who is unworthy of the name, penetrated it.

But the Masonic Temples which have been open to the Disciples have, unhappily, not enjoyed the same privilege. Indiscreet Masons instructed therein have unveiled a portion of the classical documents. They have caused the essence of the dogmas to become known, and no doubt the various revelations which have been made upon the subject have afforded the first materials of the Columns, or the Symbols, and Capitulary Grades of the French Rite,—no matter in what number of degrees, or under what denominations.

"We think it useless to remind our readers that the Institution of the Orient is the only one which can prove its origin, and a constant exercise of its rights, by constituting those whose authenticity it is impossible to question; by an uninterrupted series of acts preserved in the archives of the Institution, and in several public acts deposited in the national archives; and by its particular history and that of the Three Eminent Princes, Supreme and

Sovereign Chiefs of the Order, who have held the reins from its foundation to the present day. All these facts will be published in chronological order in a general history of the Institution, for which different learned men are now working."

We are giving full space in this article to the opinions of Brother Yarker for the reason that the Oriental Rites of Memphis and Mizraim have been with him a lifetime work, and while we do not endorse all his dogmas, we are satisfied to accept his solution of Masonic problems to which he has devoted his life work. That he has made a hobby of the Ancient and Primitive Rite, and entered deeper into its origin, dogmas and ceremonial ramifications, we are compelled to admit, and therefore, rather than take issue with him on any matter contained therein, we would rather give his version to our readers and let them form their own opinions of the subject matter. We have gone into the subject of the Rites of Memphis and Mizraim at greater length than possibly the subject deserves; still we are constantly assailed by the self-styled Scottish Rite bodies and others with assuming degrees in Masonry that are almost unknown to the average American Masonic student, and it is for this purpose that we have given greater time and space to its consideration. We will conclude this issue with a further quotation from Brother Yarker, and in our next take up the further consideration of the subject of the Oriental Rites. The article is entitled:

#### Memoranda by Translator.

"In concluding the reproduction of this valuable little work, I would point out some little details which may not strike the eye of our ordinary readers:

"It claims for the name of the Rite which the book advocates, and especially in the last note, the title of Primitive Rite, and Oriental Rite, and its Craft members are termed Disciples. It states that this Rite has an uninterrupted and pure history from early times, and that the Grand Orient of France when it established the Modern French Rite (A. D. 1786) had surreptitiously obtained a

knowledge of its dogmas, and had corrected the Seven Grades, to which they then limited the Grand Orient, upon what the Oriental Rite had taught them. It claims also in 1806 to be the Sovereign Dispensator of all High Grade Masonry. Lastly, this little work went to press in 1815—Orient of Heliopolis.

"Now, it is a literal fact that the Oriental Rite, properly so called, was known in France from the very beginning of French Masonry, and that several branches of it successively united with the Grand Lodge and Grand Orient. Again, it was at the very period, 1815, when this work was issuing from the press, that several Initiates of the old Oriental Rites of France, and of Egypt (G. M. Marconis de Negre, the Baron Dumas, the Marquis deLaroque, Hvp. Labrunie, I. Pettit, Sam. Honis of Cairo, etc.), revived the same under the title of Primitive or Oriental Rite, and Disciples of Memphis. It advances the same dogmas in its ceremonials as this book, and in its history, word for word, the same claims for its value as a Rite. Hence, one of two things is evident: either this work is one of their publications, or, if issued by an independent branch, it proves the claims of our Rite and this book to be ancient and identical. After the introduction of French Masonry into Egypt by the first Napoleon, and its amalgamation with the native occult Masonry, Mehemet Ali patronized the lodges, and they kept up a correspondence in cypher, yet known to us, with their European confreres.

"The Grand Lodge of France was chartered as a Craft Lodge by England in 1725; in 1736, if not before, it had obtained the Seven Degree Rite of Heredom, or that alluded to in "Essential Note" (heretofore quoted) as the true Scottish Rite of 5 degrees. About 1736 it had collected the Rite of Perfection of 25 degrees, which it reduced again to seven in A. D. 1786. At a still later period it accepted the Ancient and Accepted Scottish Rite. In 1862 it ratified and accepted our Rite.

"JOHN YARBER."

We will continue this subject in our next.

ROBERT S. SPENCE, 33, N. 96.

(TO BE CONTINUED)

#### THE MASONIC DECALOGUE.

The following decalogue was found in the pockets of a French dragon killed at the battle of Solferino:

1. Adore T. G. A. O. T. U., who is God, the true worship of God consists in good manners.

2. Ever preserve thy mind in a state of purity, in order that thou mayest worthily appear before T. G. A. O. T. U.

3. Ever listen to the voice of Conscience, do no evil; do good; do good from a love of good itself.

4. Love thy neighbor; be the father of the poor.

5. Esteem the worthy; pity the feeble; flee the wicked; hate no one.

6. Respect women, never abuse their weakness; die rather than dishonor one.

7. Avoid quarrels; prevent insults; ever keep reason at thy side. Speak soberly with the great, prudently with thy equals, gently with the young, tenderly with the unfortunate.

8. Be content with all everywhere; and with all. Think that it is not thy condition which honors thee, or degrades thee, but the manner in which thou exercise it; rejoice in justice; be zealous against iniquity; endure without complaint.

9. Read and profit; behold and imitate, reflect and labor. Give worth to the usefulness of thy brethren; thus thou art working for thyself.

10. Do not lightly judge the actions of men; condemn not forwardly. T. G. A. O. T. U., who sounds the gauge of His works. —E.

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## EDITORIAL.

Owing to the absence of the editor-in-  
chief in the East, our readers will be  
somewhat disappointed at the dearth of  
official news in this issue. The editor is  
made the custodian of all official com-  
munications and his mail is sacred until  
his return. We hope to be excused if  
this issue falls short of its accustomed  
interest and give the above, coupled with  
our inefficiency, as the cause.

It is a most serious and distressing  
event in the exercise of Masonic Dis-  
cipline to expel a Brother from the exalted  
position of a Master Mason. This is the  
severest penalty with which a brother  
can be visited, involving, as it does, vir-  
tual Masonic death or extinction. It dis-  
qualifies the culprit from every Masonic  
rite and only continues binding upon  
him with reference to his duties and ob-  
ligations which, having been voluntarily  
contracted, remain ineffacable. He can  
ask no aid from his brethren, nor require  
from them the performance of any duty;  
he cannot visit any Lodge, nor can he  
unite in any public or private ceremony.  
Any Brother aware of his expulsion

would be acting criminally to confer with  
him on any Masonic subject.

If a Mason be expelled from Blue Ma-  
sonry, all his rights suffer, for as every  
member of a high degree is necessarily  
a Blue or Craft Mason, he is incapaci-  
tated to sit and vote, or take any other  
part with his brethren; whether it is  
operative downwards is a question open  
to discussion, but it is quite evident that  
circumstances would practically act as a  
bar to a Mason's free communication  
with brethren with a degree lower than  
that from which he may have been ex-  
pelled.

There is a class of Masons, and we are  
pleased to note, that it has not yet  
launched itself upon the American Ma-  
sonic Federation, and we sincerely hope  
it will never do so, as it is a great  
drawback to the achievements of any  
Body of Masons, which, giving vent to  
our thoughts along this line, it may not  
be out of place to say a few words on  
this point, which is of no little moment to  
the ardent and enthusiastic student of  
Freemasonry; and although it cannot be  
to the real Mason any cause of alarm,  
as the Royal Art is not in any danger  
of perishing, it is still a cause of alarm  
and regret.

It is always sad to see friends, who,  
in the brightness of a summer morning,  
had set forth with alacrity and cheerfulness,  
first lagging behind, and then sit-  
ting down with an indolent tranquillity  
and saying, "I have done enough; I know  
all about Masonry I care to know, and  
care not to go further." Surely, it is  
far more delightful to the intellectual  
Mason to go on laboring and increasing  
knowledge by labor, than to resign the  
implements of the art, and fold his arms  
like a dissatisfied workman on strike.  
There are such infinite resources to be  
utilized, that every speculative Mason  
can find in some department of the  
science, sufficient to occupy delight and  
instruct him. Hence, it is obvious that  
those brethren who retire from an indo-

lence of character, or a lack of energy, indirectly stay the onward progress of the art. To any such who may read this article, we would ardently appeal and entreat them to return to the pleasing labors of the science and not rest content with the honors of brevet rank, or think their duty performed when the Past Master's honored seat of rest is reached. It is then, indeed, that the leisure afforded by the position should give greater opportunity for study and further investigation.

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What is a good Mason? Inwood says a good Mason "is an example to his neighbors and his name and character are proverbial." Those who are younger venerate him, his companions love him, his superiors extol him. In his family he is high without severity, and condescending without meanness; his commands are gently, indeed, his wishes are his commands; for all are equally ready to answer his desires. To his wife he is the tender husband, not the usurping lord; to his children, he is the kind and providential father, not the domineering tyrant; to his servants, he is equally the friend as the superior. Thus ruling he is obeyed with cheerfulness, and thus his home, whether a cottage or a palace, is while he is present, the habitation of peace; when there, he leaves it with reluctance, and when absent, his return is expected with a pleasing avidity.

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The following resolutions were passed at the last meeting of the Supreme Grand Lodge.

"Resolved: That the advertising space in the magazine shall be fifty cents per inch per month, and that each page shall be divided into two columns.

"Resolved: That the following BB be granted authority to solicit advertising business for the magazine, and be general agents thereof: Brother S. R. Ran-son, for the State of Michigan; Brother Matthew Thomson for the State of Utah; Brother Dr. Friedman for the State of

New York; Brother Fred C. Swartz for the District of Columbia; Brother Thomas Perrot for the State of Washington; Brother H. A. Ryne and Brother C. S. Perry for the northern half of the State of California; Brother August Palmer for the southern half of California; Brother G. B. M. Sommerville for the State of Oregon; Brother A. Bash for the States of Illinois and Indiana.

Resolved: That your committee appointed for the purpose of creating a fund for a home for the aged and indigent Brothers and orphans, we beg to recommend that the Supreme Treasurer set aside out of the General Fund the sum of ten per cent per annum, after all expenses of the Organization have been paid, and the same can only be expended for the building of such a home and the necessary ground therefor.

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The past month has seen the American Masonic Federation make greater progress than in any previous month since its organization; the record being three new Lodges chartered, and five Dispensations granted. This is indeed gratifying and shows that the principles of universal Masonry as taught and practiced by us are beginning to have the recognition it deserves, and that in spite of the opposition of our enemies "Truth is great and will prevail."

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#### EDITORIAL CORRESPONDENCE.

Chicago, Ill., Oct. 29, 1913.

"I have just arrived in Chicago from what, I believe, to be the most successful trip that I have made. In Detroit the B.B. are all encouraged and doing well. In New York I chartered two Lodges, one to work in English and one in German. In Washington I met with a Grand Body of Masons and was well entertained by them. They are very anxious to come into the A. M. F. and gave me their formal application. I told them that I would at once lay it before the committee on laws and let them know as soon



As possible. Tomorrow there will be a meeting here of the Provincial Grand Lodge of Illinois and on Wednesday a meeting of the High Degrees, and I will leave for home on Wednesday night, hoping to arrive on Friday.

M. McB. THOMSON,  
Pres. Genl.

Portland, Ore., Oct. 20, 1913.

Mr. Matthew Thomson, 536-7 Atlas Bldg.,  
Salt Lake City, Utah:

Ill Sir and V. D. Bro.:—Kindly insert these two articles in the editorials of the November Magazine:

Universal Masonry is progressing very rapidly in the State of Oregon, in spite of all the opposition from the opposing bodies. We have three good lodges in Portland and Kilmarnock Lodge in Astoria with over 65 members on the roll. While in Springfield, Ore., in interest of a new lodge "Robert Burns U. D." I had the pleasure of entering, passing and raising seven of Springfield's most prominent citizens to the Sublime degree of Master Masons. We have prospects of having one of the most prominent lodges in the Federation in that city.

I am just in receipt of a letter from our Deputy Bro. A. J. Court who is in charge at Astoria. He reports that the lodge there is making a wonderful stride. Bro. Court has been able to get together some of Astoria's most promising business men and the York Rite lodge there that had set up such a howl when the Ancient and Accepted Scottish Rite was first introduced in that city, is now taking notice of their powerful rival.

The members there are making every arrangement to greet our Presiding General M. McB. Thomson on his trip to the northwest. Amongst one of the most prominent workers we have in Astoria is Walter Kallunki, who is a leading merchant of that city. It will be remembered that Walter Kallunki was one of our Lucky Fraters of the northwest who was elected to one of the su-

preme offices in the Grand Encampment of the Temple of Malta, in the Valley of Salt Lake City at the recent triennial meeting of that august body.

The following is from the "Brooklyn Times," N. Y., of October 17th, 1913:

**MASONS GREET THEIR  
PRESIDENT GENERAL.**

Head of American Federation Is the  
Guest of Benjamin Franklin  
Lodge.

**TELLS ABOUT THEIR PROGRESS  
Men High in the Order Are Present  
from Many Local  
Bodies.**

A banquet in honor of the President General of the American Masonic Federation, Mathew M. Thomson, was given by Benjamin Franklin Lodge, Ancient and Accepted Scottish Rite, last evening at the Bedford Mansion, Bedford and Willoughby avenues. Mr. Thomson arrived from Idaho on Monday, accompanied by L. S. Stapleton, Deputy Organizer of Illinois. They both left near the close of the banquet for Washington to install another lodge.

L. E. Sams, after delivering the introductory address, presented the toastmaster, Dr. J. H. Friedman, Master of the Lodge and Provisional Grand Master of the State.

Mr. Thomson responded in part as follows:

"Masonry, like religion, has different sects called rites, which differ only in some ceremonies. One rite (here he referred to the York, or American Rite Masons) is not tolerant, and raises an impregnable barrier against race, religion and color. On the contrary the American Masonic Federation was founded to have all men, civilized and uncivilized, irrespective of race, religion and color, Masons. Ladies, as well as men, can be Masons, for we have lodges also for the ladies."

The following were among those present: L. Kutriansky, Treasurer of the B. Franklin Lodge; B. Lipschitz, Junior Warden; Samuel Greenbaum, Deputy Master; Dr. J. Levy, Dr. Bloom, Master of the recently organized King Solomon Lodge, and Dr. Openstein, one of the first members of the King Solomor Lodge.

A complimentary telegram was received from Louis Goldberg of California.

Committees representing King Solomon Lodge, Holidash Hungarian Lodge and Newburg, N. Y., were present. The committee, representing King Solomon Lodge, consisted of Dr. J. Bloom, Dr. Orenstein, Bernard Oestrich, A. N. Orenstein, Philip Silber, Holidash Hungarian Lodge of Karl Torak, Master and Herman Cohen; Newburg, N. Y., of H. H. Herbstein, and I. Lyman.

Mr. Thompson, while here, conferred the thirty-second degree on Dr. J. H. Friedman, L. E. Sams, S. Greenbaum and Benjamin Lipschitz. The diplomas came direct from Scotland. Mr. Thomson himself holds the highest degree of the Ancient and Accepted Scottish Rite, the nineteenth degree of the Misphriam Rite and the ninetq-sixth degree of the Memphis Rite.

Other well known members present were: N. Hummelstein, Senior Warden; I. I. Kessler, Chaplain; George Axelrod, Senior Deacon; P. M. Epstein, Junior Deacon; I. Kessler, Inner Guard; R. Kosofsky, Tyler; I. Dorfman, Almoner; D. N. Bookem, Louis Cohen, S. D. Coopewasser, J. E. Crawley, C. C. O'Neil, J. J. Davis, S. Dreese, W. Ewreich, H. Friedman, J. M. Glasser, J. Goodman, William Jelling, N. Rachmeltzsky, J. Perlman, Philip Silberman, A. Schwartz, S. Sohn, and M. Fratman. Music was furnished by Miss Shlagter, violinist, and A. Orenstein, pianist.

Also, the following from the "Daily Standard," of Brooklyn, N. Y., Oct. 17th, 1913:

#### MASONS GIVE BANQUET

##### TO VISITING OFFICIALS

Thomson and Stapleton Thank Brooklyn Hosts for Royal Reception.

About one hundred members and friends of Benjamin Franklin Lodge, No. 50, American Masonic Federation, last night gave a banquet in Bedford Mansion, Bedford and Willoughby avenues, to Matthew McBlain Thomson, of Salt Lake City, grand master of the lodge, and Lew F. Stapleton, of Chicago, representing the Grand Council of Rites of Scotland. The hall was tastefully decorated for the occasion, and a string orchestra furnished the music for the occasion, which proved to be a delightful social success. An attractive menu was served and thoroughly enjoyed.

After the dinner was well under way the toastmaster, Dr. Joshua Friedman, made a speech of welcome to the gathering and introduced the two guests of the evening, who thanked their Brooklyn friends for the good times they have had in their brief stay in New York. Speeches were made by Samuel Greenbaum, Benjamin Lipschutz, Dr. Bloom, George Axelrod, Dr. Levy and M. Himmelstein.

The following committee had charge of the arrangements: Samuel Greenbaum, chairman; Leon Krutiansky, Benjamin Lipschutz, L. Sands, Isador Dorfman, S. Cooperwasser and L. Cohen. The reception committee comprised Samuel Greenbaum, chairman; Benjamin Lipschutz, L. Sams and Dr. Levy.

We publish the foregoing so that our readers may know the progress of events, as they indicate our rapid and healthy growth. New York City and state, and the states adjoining have exhibited a desire to embrace Universal Masonry, not but what that cosmopolitan city has an abundance of "Masons," legal and illegal, but there is a manifest desire there for "Universal Masonry," which shows a wise purpose, and a desire for more and greater liaison.

# THE SUPREME MASTERS VISIT THROUGH THE EASTERN LODGES.

Dear Brethren.—I have the pleasure to report the most successful and profitable journey that I have yet undertaken in the interest of the A. M. F. On the 4th of October I left home, arriving in Chicago on the morning of the 6th, where I was met by a committee consisting of BB. Kuczanowski, Humphreville, Busch and Stapleton, respectively Prov. Grand Master, Prov. Grand Secretary, Supreme Deputy in the Prov. Grand Lodge, and Deputy Grand Organizer for the State of Illinois.

On the evening of the 7th I chartered "Echo" Lodge and installed its officers. Echo lodge will work in the Polish language and will be the first Masonic Lodge in the U. S. A. to work in that language. The translation of the ritual into Polish was done by M. W. Bro. Kuczanowski, Prov. Grand Master. On the 8th, meetings of the Council of Kadosh and the Encampment of Knights Templar were held and several new members enrolled in both bodies.

From Chicago I proceeded to Detroit and Wyandotte, Mich. In the former city I met with "Accacia" Lodge and found it in a very satisfactory condition. In this place the BB. have met with even more than the usual amount of persecution at the hands of York Rite anti-Masons and were for a time unable to find a proper meeting place. The BB. at length solved the problem by leasing a hall for themselves where they can meet secure from interference from their biggoted opponents. After a very pleasant meeting of the lodge lunch was provided for the entertainment of the visiting BB.

On the evening of the 10th, I attended a "smoke" at which I met the officers and members of the Detroit Lodges, renewing acquaintances with many of the veterans and making acquaintance with the young B. The affair was an enjoy-

able one, and one long to be remembered. The event of the evening was the presentation of a large engraved plate from which to print a Chart or "Trestle Board" on which is depicted all the emblems and working tools of the symbolic degrees as practiced in lodges of the Scottish Rite, the drawing is the work of Bro. Thomas of Viveka Lodge, Detroit, and is a most artistic piece of work. Bro. Thomas is known to the readers of the "Universal Freemason" as the designer of the front page of the cover of that magazine. The presentation of this magnificent work was made to me on behalf of the Michigan BB. by the Ill. Bro. M. F. McDonald, 33, P. Prov. G. M. of Michigan.

On the 11th I met with the Fraters of the Council, granting them a dispensation and conferring several degrees, and on the 12th was the guest of the Ill. Bro. H. F. Juchartz, leaving in the evening for New York, where I arrived on the 13th, and was met at the depot by Bros. Dr. Friedman, B. Lipchitz, S. Greenbaum and L. Kreutianski, and escorted to the McAlpine Hotel, where I made my headquarters. While in New York I chartered two new lodges, B. Franklin, meeting in Brooklyn, and Halapas, meeting in New York. The former works in English and the latter in Hungarian, the only Masonic lodges in the U. S. A. working in that language. I also granted dispensations to two new lodges and one Council of Kadosh, quite an amount of work to do in the time one would think, but with all some time was left for the social side, the BB. taking care that when not engaged in lodge work the time would not hang heavy on my hands. BB. L. Krutianski, H. Friedman and M. Himmelstein acting as hosts on separate days. One night I was the guest of the BB. at a theatre party and a most enjoyable time terminated with a banquet at the Bedford Mansion, given by B. Franklin Lodge.

From New York I went to Washington, D. C., and renewed old acquaintances

with the B.B. of our lodges there, and met in special session with the M. W. G. L. A. F. & A. M. inc., which is desirous of uniting with the A. M. F. From Washington I returned to Chicago, where I arrived after two weeks of a most enjoyable and profitable work, during which I was accompanied and assisted by Bro. Lew F. Stapleton, D. D. G. O.

In Chicago on my return there I met with the Provincial Grand Lodge, at which much instruction was given and a profitable time had. I again had meetings with the Council and Encampment, receiving candidates in both. While in Chicago, as elsewhere, the B.B. did everything possible to make my stay pleasant, and not to the B.B. only am I indebted for hospitable entertainment, as my thanks are also due to Sisters Busch, Kaczanowski and Skaaden of the Ladies' Lodge for their hospitality.

Leaving Chicago I reached home after three weeks' absence, tired, indeed, but gratified with the result of my labor.

#### DATE OF MEETING OF LODGES.

Michigan.—First and third Fridays, at 318 Woodward Avenue, Detroit.

Euphrates No. 41—Every Thursday at Euphrates Hall, 318 Woodward Avenue, Detroit.

Lodge St. Clair No. 33, meets first and third Mondays of the month at 180 Washington street, Chicago, fourth floor of the K. of P. Building. John Mirable, Right Worsh. Master.

Trinity Lodge No. 44, meets first and third Wednesdays of each month at the Masonic Hall, 1923½ First Ave., Seattle Wash.

G. Garibaldi Lodge No. 6 meets every second and fourth Thursdays, 161½ South Main street, Salt Lake City, Utah.

St. Johns Lodge No. 8 meets every Tuesday evening at 8 p. m., 542 South Spring street, Los Angeles.

Rob. Roy Lodge meets every Friday night, 542 South Spring street, Los Angeles

Justice Lodge No. 2 meets on the first and third Saturdays of each month in the I. O. O. F. Hall, Diamondville, V. O.

Acacia Lodge No. 2, A. A. O. R., of Wyandotte, Mich., every Monday evening at 8 p. m. Regular on or before full moon.

Viking Lodge No. 75, A. A. S. B., meets every Friday evening at 1225 Milwaukee avenue. A. Busch, R. W. M.; Arthur P. O. Skaaden, 1321 N. California ave., Secretary. All Masons cordially invited.

Provincial Grand Master of Illinois—Julia Kaczanowski, 1318 West Erie st., Chicago, Ill.

Secretary Provincial Grand Lodge of Illinois—W. H. Humphreyville, 1301 West Huron st., Chicago, Ill.

Golden Star Lodge No. 3, San Francisco, meets every Tuesday night at 8 p. m., at the German House, Turk and Polk streets, Hall No. 7, fourth floor. A. E. Harrison, R. W. M., 1213 a Stott st. H. A. Rayne, Secy., 657 Hayes st.

Caledonia Lodge No. 29, of Tacoma, Wash., meets every Thursday evening at its lodge room in Masonic Hall, corner of Ninth street and Tacoma avenue, at the hour of 8 o'clock. All Masonic brethren in good standing are invited to meet with us. J. B. Keener, R. W. M., and J. Ramselsberg, Secretary.

Kilwinning Lodge No. 28 meets every Friday evening at 8 o'clock p. m., in the Auditorium Hall, 208½ Third st. R. W. M., H. J. Roberts. Secretary. H. M. Dickerson.

Glenlivet Lodge meets on every Wednesday evening, at 8 o'clock, at 222 a Georgia street, Vallejo, Cal.

Providence, Helper Utah Meets in "Flain Hall" every Saturday at 8 p. m.

Golden Thistle, San Francisco, Cal.—Meets at "German House," Turk streets, first and third Wednesday in each month.

G. Garibaldi, Seattle, Wash.—Meets at 1923½ First avenue, every Monday at 8:30 p. m.

Kilwinning No. 19, Seattle Wash.—Meets at 1923½ First Ave. every Sunday at 10 a. m.

St. Andrew, Seattle Wash.—Meets at 1923 1/2 First Ave. every Thursday at 8 p. m.

Robert Burns Lodge meets on the second and fourth Wednesdays, same place

Harmony Lodge No. 15 meets first and third Wednesdays in K. of P. Hall, 67 South Second St., San Jose, Cal.

St. Johnnis, San Francisco, Cal.—Meets at "German House," Polk street, first and third Thursday of each month.

Palestine, San Francisco, Cal.—Meets at 301 Lehigh Ave. every Monday at 8:15 p. m.

Eureka, Panama—Meets first and third Tuesdays at 7:30 p. m.

Thistle, Spokane, Wash.—Meets in "Unique Hall," 612 1/2 Main Ave., every Tuesday at 8 p. m.

Caledonian, Tacoma, Wash.—Meets at "Masonic Temple," corner Ninth and Tacoma Ave., every Thursday at 8 p. m.

Walballa, Los Angeles, Cal.—Meets at 24 South Spring street every Wednesday at 8 p. m.

Columbus, Willisville, Ill.—Meets at "Miner's Hall" every third Monday of each month.

Savoy, Chicago, Ill.—Meets at 134 West Randolph St., first and third Fridays at 7:30 p. m.

Cosmos, San Francisco, Cal.—Meets at 402 German House Hall, Turk street, second and fourth Fridays in each month at 8:15 p. m.

Geo. Washington, Ole Elum, Wash.—Meets at Forester's Hall," Ole Elum, first and third Monday at 8 p. m.

Bon Accord, Centralia, Wash.—Meets at 109 West Main street every Thursday at 8 p. m.

"A Mason gets just as much out of Freemasonry as he puts into it—no more, no less."

## OFFICIAL.

After the first day of November, 1913, the address of the Secretary-General will be rooms 411-412 Vermont building, Salt Lake City, Utah, where all communications for his office should be addressed. All communications for the Grand Master, President M. McB Thomson should be sent to 411 Vermont building.

For greater convenience and other reasons of a business nature, the offices of the American Masonic Federation have been removed from 537 Atlas Block to 411 and 412 Vermont Building, Salt Lake City, Utah, and the President General and Secretary General will be consolidated at that address, and the office of the Secretary General at Evans-ton, Wyoming, is discontinued.

The Grand East of the A. M. F., including the Confederated Supreme Councils, is now concentrated at Salt Lake City, Utah, and at the aforementioned address.

The name and address of the Grand Treasurer General is D. Begera, Helper, Utah.

## CORRESPONDENCE.

Panama, Ancon P. O., Oct. 3, 1913.  
R. S. Spence, Esq., Grand Secretary-General, A. M. F.

My Dear Sir and Brother:

Herewith I enclose a clipping from the local press this morning, on which I am bound to comment, being very much afraid that, like the U. S. A. York Rite, intolerance and bigotry are their actions to true Masonry, especially the A. M. F. has caused or is causing such a Masonic revolt that I truly hope the time is not far distant when the aim of the American Masonic Federation will be realized and the true mission of Masonry be fulfilled, that men will be brothers the wide world over.

The only difference existing here in the expected war is, that both are claiming to be of Scottish origin, while, in the States the other is of American or York. Here, in this city, since 1908, was organized a Blue Lodge "Rosa de America" in the obedience of the Grand Lodge of Venezuela, from this premier Lodge came five more chartered by the same jurisdiction; later, there was another organized by some of the BB that were more or less connected with the former and chartered by one of the Columbian jurisdictions. I need not mention that these two different charters remained far apart and far from friendship. Recently, I learned that friendship between them was to be realized, but from the enclosed clipping you will see that such effort is futile. The Lodges under the Venezuelan jurisdiction are composed of some of the most prominent natives and foreigners, and so is the other of the Columbian (Cosmopolitan).

The six Lodges of Venezuelan charters decided to organize a Grand Lodge and set up an independent jurisdiction, and petitioned their jurisdiction to this effect. Wednesday of this week two delegates of the 33° arrived here to confer the necessary honors on the requisite number and later to set up a Grand Consistory, etc. The Cosmopolitan referred to is the only one here under that jurisdiction. I also learn that the Grand Lodge of Colombia, like that of Peru, is out of business from a governmental decree, and if that is true, why all this pretension? I am afraid that the war here has just begun, and Panama will have its share of clandestinism, irregular, fake, etc., in the near future. I will watch these proceedings and keep you in touch with "who is who" in the field.

Yours fraternally,

R. PARSLEY BARNSWELL.

\* \* \* \*

The following is the clipping referred to:

# TEN - THIRTY - THREE DEGREE MASONS HERE.

Acting under authority of the Supreme Council at Cartagena, Cosmopolitan Lodge No. 55 of Masons, on Monday night conferred the thirty-third degree of Masonry upon Constantino Arosemena and Victoriano Endara.

Tuesday night the thirty-third degree was conferred upon Mauricio Lindo Angel de Castro, Horacio Alfaro, Arturo Delvalle Henriquez, and Guillermo Andreve.

Prior to the initiation of these gentlemen there were two thirty-third degree Masons in Panama, Messrs Gerenimo Olcese and George H. Brouwer.

The new installations bring the total number up to 10. With this number it is now proposed to form within the next few days a Grand Consistory here in Panama. The Masons here will then be independent of Colombia. Last night two Masons arrived in Panama to form a lodge of Masons among the Venezuelan colony.

The Grand Orient Lusitano Unido (Val of Lisbon). To all the World's Regular Masonic Powers.

Very Dear Bre.,

Hereby we venture to renew the invitation we gave you last January to take part in the Masonic International Congress to be held at Lisbon in the course of the month of October next, and we beg leave to hand you here enclosed the regulations for the Congress and also the subjects of discussion as entered in the order of the day.

We cherish no doubt as to your adhesion to our invitation, for we are very anxious that this Congress should be illuminated by your lights, and we are also very desirous that by their visit to Portugal your delegates should get a clear idea of the extent of our enthusiasm.

inspired by the foreign press which is inspired by those who under no circumstances admit liberty of conscience and of action.

Will you kindly take notice that all who would like to read papers or present essays, etc., at this Congress are urgently requested to send them in by August 1st at the latest in order that there may be time to have them translated and printed.

We, therefore, beg you will send in your adhesion as soon as possible, stating the number, names, and any other particulars you may judge useful concerning your delegates and visitors who will do us the honor to be present at the Congress, in order that we may provide for their accommodation and organize the programme for their reception.

With our sincerest fraternal greetings,

Yours truly,

THE COUNCIL OF THE ORDER.

\* \* \* \*

SUBJECTS OF DISCUSSION:—1.

Must the Teaching of Masonry obey a Scientific or a Philosophical Doctrine?

2. The Action of Portuguese Masonry.

3. Humanity and Masonry. 4. Woman's

Action in Modern Society. 5. What is

the Position of the Black Race in Ma-

sonry? What measures must be taken in

order that Black Masons be treated every-

where according to the fundamental prin-

ciples of Masonry which admit of no

distinction of race?

The A. M. F. exchanges representatives

with Portugal, and will be well repre-

sented at this meeting.

Montpelier, Idaho, Oct. 22, 1913.

Mr. B. Thomson, 33, 90, 96.

Supreme Master A. M. F.

Dear Brother Thomson: Enclosed I send

you a letter which was forwarded to me

from California, and is from our good

brother Frank Klaschke, who is touring

Europe. I seem to be having a great time

while visiting the different Masonic

lodges.

No doubt you remember me speak of

him. He belongs to one of our Seattle Lodges, and while on a visit in California some time ago he was of great help to me.

I believe to have a good lodge under Dispensation in Montpelier by the end of the week. I will be in Bingham, Utah, by the 27th for another day and present them with a dispensation.

On my return to Salt Lake I will, with your assistance, lay the foundation for another good lodge in Salt Lake, as I recommended some good men whom I met while there. I trust you had a successful trip East and have strengthened the East of the A. M. F.

Further details when we meet.

Fraternally,

AUG. SPILMER, 33.

Swittau, Austria, Sept. 30, 1913.

Neubaugasse, 6.

Mr. Aug. Spilmer, 33:

Dear Sir and V. D. Brother:—I have arrived safe at home and had a very nice trip. I visited Chicago and New York Lodges and left on port Imperator Aug. 30th, arriving at Hamburg Sept. 6th. I have visited four lodges at Hamburg. I was very well received and treated as a brother.

There are two Rites in Hamburg. The Temple of the "Schroeder Rite" is located at Welkerstrasse 8. The other Rite is the "Provincial Lodge von Niedersachsen."

The B. B. enter the lodge in full dress, white gloves, silk hat is kept on the head, the services and lectures are very impressive.

I was introduced all around by the brethren. I visited the four lodges, Gudrun Loge, Ferdinand z Felsen Loge, Emanuel Loge, Zum Gral Loge.

In both of these Temples mentioned is a nice restaurant and a banquet hall. After the lodge is closed all the B. B. enter the banquet hall, where a nice supper with wine and beer and music is awaiting, and songs and speeches fill the heart with pleasure.

At Berlin I had the pleasure to meet Bro. P. Kirmisz, 33, 90, 96, the representative of the American Masonic Federation for Germany, and is Gross Kanzler des Ordens der Alten Freimaurerei v Memphis, und Mizraim Ritus in Deutschland and ist Meister v. Stuhl der Loge; Renate z. Licht vom Osten, and is also Kanzler d. Ordens O. T. O. I was very well received by said brother and we both had a good time together. There are several Scottish Lodges in Berlin. I will visit them also on my return trip as they were not meeting in the months of August and September, until October.

Bro. Kirmis also gave me some very interesting literature. I can't go into detail as it would take me too far except personally.

Well, how is the American Masonic Federation progressing in California, and how are you and the family? Remember me to our representatives of Germany, B. B. Joseph Blust and Herman Muller.

I remain with fraternal greetings,

FRANK KLASCHKE, 32,

Neubaugasse 6,  
Zwittau, Cestreich.

#### DEDICATION.

Any Masonic building, on its completion, is dedicated in a solemn manner, to Masonry, Virtue and Universal Benevolence. Lodges themselves are, however, differently dedicated. In the English system the dedication is to "God and His service," inasmuch as a dedication to the two St. Johns, the Baptist and the Evangelist, would savor too much of sectarianism, and would be at variance with the Universal Principle of Freemasonry, although it has been urged that the dedication to these Saints did not arise from circumstances connected with the doctrines of Christianity, but from historical facts. It is most probable, however, that the custom of dedicating Lodges to these Saints arose from astronomical reasons. The sun enters

Cancer on or about the 21st day of June and the 24th is dedicated to St. John the Baptist, and reaches Capricorn on the 22nd of December, the 27th being dedicated to St. John the Evangelist. These two important heliacal periods being so close to the festival days of the St. Johns, in the course of time caused their adoption as patrons. Royal Area Chapters are dedicated to Zerubbabel, the Prince of Judah, who rebuilt the Temples and encampments, Priorities or Preceptions of Knights Templar to St. John the Almoner. Mark Lodges are dedicated to Hiram, Past Master's Lodges to the St. Johns and most Excellent Masters' Lodges are dedicated to King Solomon. Tents of the Ancient Order of Ishmael are dedicated to Ishmael, Hagar and Esau.

The Temple was dedicated to Jehovah by King Solomon in the month Tisri in the year of the world 2999 and 1005 B. C. According to Masonic tradition, he assembled his nine deputy Grand Masters in the holy place, from which all natural light had been carefully excluded, and which was illuminated only by the artificial lights in the East, West and South, and after certain ceremonies had been performed, he then approached the altar of the Lord and publicly opened the temple as described in the Old Testament (1 Kings, 8, 12-62). Another dedication took place B. C. 726, where Hezekiah had purified it from the abomination of Ahaz, Zerubbabel dedicated the second temple B. C. 517, Judas Maccabaeus rededicated it B. C. 164, after expelling the Syrians. Herod's Temple was dedicated B. C. 20.

#### WHICH IS THE TRUE?

Under this caption the New Age organ of the Richardson branch of the Charleston Rite, has been running a continued article entitled "A Denial of the Supreme Grand Council of Sovereign Grand Inspectors General, Ancient and Accepted Rites," for the Northern Jurisdiction, United States of America." We



would have wasted time and space referring to this article which is but a rehash of the old disgraceful quarrels between the several sections of this bogus body, were it not for one section wherein the writer gives a test whereby one can judge of Masonic legitimacy. To quote in part: "if the reader of these pages should be solicited to join this clandestine body—or should have its claims, as a legal and loyal body of Masons, pressed upon him, let him put the following questions to the secessionist who thus addresses him:

Can any Masonic body work without a Charter?

Has your Council any Charter?

If it ever had one, what has become of it?

By what authority does your council confer degrees?"

To understand the situation of which the writer complains we have to remember that he, as well as his opponents are York Rite Masons in the symbolic grades but belonging to antagonistic Supreme Councils of what they are pleased to call the Scottish Rite, properly the "Charleston Rite." Now suppose the same test be applied to the falsely styled "York Rite," that he applies to the equally falsely styled "Scottish Rite," what would be the result? Allowing that no Masonic body can work without a Charter, what York Grand Lodge has a Charter? What York Grand Lodge ever had a Charter? What authority has any York Grand Lodge to confer degrees? NONE. Thus, from the mouth of the York authority the York Rite condemned.

#### TRUE FRATERNITY.

One of the unfortunate facts of life is that the world in general regards business principles as something entirely different from the code of morals which governs the other relations of human beings—a code into which love and charity never enter. It took a ragged little newspaper boy to prove, the other

day, that certain old-fashioned Biblical precepts are not out of place in the practical working world. "The Tradesman" tells the story as follows:

A gentleman hurrying down town, stopped for a paper. "Can's let you have one," said the boy. "Why not? I heard you crying them." "Yes, but that was down the other block where I holiered." "What does that matter; come, I am in a hurry, no fooling." "Couldn't sell you a paper on this block, mister, because it belongs to Limpy. He's up to the furdest end just now. You'll meet him."

"Who's Limpy; and why does he have this block?"

"'Cause us other kids said we'd let him have it; you see, it's a good run 'count of the offices all 'long and the poor chap is that lame he can't get 'round like the rest of us, so we agreed the first one caught selling on his beat should be thrashed. See?"

"Yes, I see; you have a sort of brotherhood among yourselves?"

"Well, we're going to look out for a little chap what's lame, anyhow. There comes Limpy now."

The gentleman bought two papers from him and went on his way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in the field.

We dare say that no other city in the world can parallel the "polyglot" Masonic district of New York, composed of fourteen lodges of seven different nationalities, all abiding in peace and amity, and animated by the true Masonic spirit as we of the United States understand it. Of the fourteen lodges, five are Italian, three French, two Spanish, one Syrian, one Danish, one Norwegian, and one Swedish. Besides this we have twenty-eight lodges working in the German language, and a few in English.—Masonic Standard.

The following is taken from the Masonic Journal of South Africa, one of the best exchanges that reaches our table:

### THE SYMBOLISM OF THE SECOND DEGREE.

[Translation from Clavell's "Freemasonry and Secret Societies," showing how the Second Degree was worked on the Continent in the beginning of the 19th century.]

By Bro. L. E. Krause, B.A., L.I.B. Pieterburg.

The labours of the F.C. Lodge are opened almost in the same manner as those in the E.A. Degr. To have a right to participate in the working it is necessary that one shall have attained at least the F.C. Degr. The proceedings been opened, the minutes of the last preceding F.C. Lodge meeting are read, and visiting BB. are admitted.

Before the Cand. is brought in, a drawing (tableau) executed on cloth, and containing various symbols, is laid on the floor of the L. In the E. W. and S. a door and window are depicted. Seven steps lead up to the Eastern porchway, on the two sides of which are the pillars. On the further side of the archway, one sees a floor in the form of a chess board, black and white squares. Somewhat further on, one perceives a Sq. the ends whereof are turned towards the East. To the right of the S. one finds a hammer (maul); to the left a board, on which are represented geometrical figures. Above the S. are shown:—the porchway of a temple, the water-level, the plumb-line, a stone with a cubic base and a pyramid-shaped top, a celestial globe, a ruler marked off into 24 divisions, a rough stone (ashler), a trowel, a blazing star, a pair of open compasses with the points downwards, the sun and the moon. Three flambeaux (blazing lights) are placed in the E.W. and S. and a toothed or indented border surrounds the tracing or representation.

The Cand. with uncovered head, and with a ruler in his hand, the one end of which he presses against his left shoulder, is now conducted to the door of the L. by the Mast. of Cer., who makes him knock as an E.A.

"See who knocks there!" says the W.M.

"It is," so replies the M.C." an Apprentice, who desires to pass from the plumb-line to the water-level."

The Cand. is then permitted to enter. Arrived between the two columns (i.e. the BB. lined up on both sides of the Lodge) he halts, and the W.M. asks the J.W., whether the Cand. who is demanding an increase of wages, has served his time, and whether the BB. of his column are satisfied with his work. On the J.W. replying in the affirmative, the W.M. puts a series of questions to the Cand. in order to assure himself that he has thoroughly grasped the meaning of the symbols of the 1st deg.; thereafter he commands the M.C. to direct him to take the five mysterious journeys.

The M.C. takes the right hand of the Cand. and conducts him five times round the L. During the first journey or perambulation, the Cand. has in his left hand a wooden hammer (maul) and a chisel; the second time, a ruler and compasses; the third time, he holds a ruler in his right hand, and presses a pair of iron pinchers against his left shoulder; on the fourth journey he carries a square and a ruler, and on the fifth he has his hands free.

At the conclusion of each of these journeys he halts in the W. and the W.M. tells him the material use of these implements of labour, and instructs him as to their moral significance. The F. Craftsman erects a temple to G.A.O.T.U., whereof he is himself the building material and the Builder. The symbolic tools must serve him in closing the interstices between the building materials to disappear, and to give correct and regular forms to the same in order that the building may be consistent in all

its parts and as far as possible reach perfection.

When the five journeys are completed, the W.M. orders the Candidate to execute his final piece of work as an E.A. He then seizes a hammer and gives three blows therewith on the rough ashlar, which is drawn or represented on the tableau.

The W.M. then fixes his attention on the blazing star, which is also shown in the drawing, and says to him:—

"Behold! my Bro.! this mysterious Star, and never lose sight of it! It is symbolical of the Genius that leads to that which is exalted; and still more powerfully is it the representation of that Holy Fire, of that Spark of Divine Light, out of which T.G.A.O.T.U. has formed our Souls, and by the rays whereof we are enabled to distinguish, know and follow, Truth and Justice. The letter "G," which you see in the centre, represents for you two large and noble ideas. It is the Initial of one of the Names of the M. H.; it is also the letter of the word Geometry. The Science of Measure—(Geometry) has as its proper basis the application of the properties of numbers to the measurement of bodies, and especially to the triangle, to which almost all of the figures have a relation, and which presents to the mind the most exalted ideas."

After the address the C. is led to the Altar, where he takes his O. Thereupon he is called (admitted) to his new dignity by the W.M., consecrated and proclaimed, and the L. applauds his reception. When all these formalities are ended, the M.C. places him at the upper end of the Southern Column (S.E. Corner), and the Orator delivers an Address wherein he particularly explains to him the symbols, which the tableau on the floor in the centre of the L. represents, and which we have fully described above.

The New F.C. then learns that this "tracing board"—as the English name it represents in its entirety the Temple

of K.S. the Hebrew name whereof signifies "Peace Loving." The first of the two pillars which adorn the entrance, is called . . . . that is to say Strength; the other . . . . or durability (stability). The one is white, the other black, referring to or a play of ideas upon, the two principles of Creation and Destruction, of life and death, of light and darkness, whose alternate operations secure the general equilibrium.

The Seven Steps by which one arrives at the great Porchway, that in the East, indicate the seven successive tests which the initiate must undergo to arrive at that perfection which opens up the way to the HOLY of HOLIES. The chess board, consisting of black and white squares, or the Mosaic pavements, points out the twofold force which draws man in turn to the Spiritual and the Material, to Virtue and to Vice, and which makes more difficult his trials, and delays the period of eternal bliss to which he is called.

The Compasses, which are seen at the top, and the Square at the bottom, represent the same idea under different symbols. The Compasses are the Heavens towards which the Initiate should continually strive; the Square is the Earth, to which his passions bind him.

It is said that the true Freemason is to be found "between the Square and the Compasses," in order to show that he has been freed from material bonds, and is on his journey back to his divine Origin.

The Blaz. Star is the Divine Beacon—Light which points out his path in the moral darkness, even as the Pole-Star indicates to the seaman his course in the natural night.

The three doors and the three windows, which one perceives in the E.W. and S. represent the three points of the heavens where the Sun appears (in the Northern Hemisphere—Tr.) and through which its light shines into the Temple. The three lustres are emblematical of the "Three great Lights in Freemasonry."

sonry":—the S. the M. and the M. of the L.

ROBERT BURNS.

The Celestial Globe points out the boundaries of the Temple. The Porchway represents the entrance to the Middle Chamber, that is the dividing line between the time which ends and the time that begins, between Life and Death, Darkness and Light.

The R. Ashler is the emblem of the soul of the Freemason, before as yet the moral tools assigned to him have caused its imperfections to disappear. The Stone, with the cubic base and pyramid-shaped top, or the cubic stone with the point, is the image of the cleansed soul, striving to return to its origin. It is the particular emblem of the F.C. Freemason.

The Mason's tools, distributed over the tableau, remind the Freemason generally of the Holiness of the work. Each of these tools in particular contains a lesson. The Compasses enjoin the Freemason to erect a wall around himself as a defense against vice and error; the water-level, that he should be on his guard against the enticements of Pride; the wooden hammer (maul), to strive after perfection unceasingly; the Square, and the Plumb-line, to be fair and just; the Trowel, to be charitable towards his Brethren and to hide their faults; the Tracing Board, never to deviate from the plan determined or fixed by the Master; finally, the 24-inch gauge, to devote all his labour to the completion of the work which has been undertaken.

The Toothed or Indented Border, which surrounds the tableau, tells the Freemason that the Society of which he forms a part, comprises the whole Earth; and that distance, far from loosening or relaxing the ties which unite the Brethren, must rather serve to draw and bind the same closer together.

When the Orator has concluded his address, one proceeds to the labours of the day; in due course the L. is closed, almost in the same way as it was opened.

"The bridegroom may forget the bride  
Was made his wedded wife yestreen;  
The monarch may forget the crown  
That on his head an hour has been;  
The mother may forget the child  
That smiles sad sweetly on her knee;  
But I'll remember thee, Glencaine,  
And a' that thou hast done for me."

Let us not forget our first Poet Laureate of Freemasonry, the genial, lovable, gifted Robert Burns.

For more than one hundred years, the rich and poor, the high and humble, the great and small, the learned and the unlearned, have all been paying tribute to his greatness, and honoring this gifted son of Scotland. His songs have been the dairy comfort and nightly joy of hosts of people the world over, and his poetry has charmed many.

Longfellow, another sweet singer of beautiful ideas, in writing of Burns, paid a high tribute to him in his poem beginning:

"I see amid the fields of Ayr,  
A ploughman, who in foul and fair,  
Sings at his task  
So clear I know not if it is  
The laverock's song I hear, or his,  
Nor care to ask."

In the third verse of that same beautiful poem, he writes:

"Is clothed with beauty; gorse and grass  
And heather where his footsteps pass,  
The brighter seem."

Someone has said that his poetry "is as sturdy as the rocks, as sweet as the sunlight, as truthful as the north star, as spontaneous as the singing of birds and the beating of human hearts." Were all that has been written and printed of our brother to be gathered in one collection, what a great library it would make.

We are in hopes that in the near future some admirer of the poet may see here an opportunity of doing a great and lasting good to the Fraternity by found-

ing in the Library an alcove of Burnsiana in which may be gathered everything possible pertaining to the poet and to his life and times; portraits, engravings, sketches, orations, addresses, etc., of the brother "whose good while living far outweighed any frailties he may have had, while his works have been worth countless more to humanity than all his alleged frailties."

A writer on Burns says while volumes have been written in eulogy of the brother, and nights have been spent listening to eloquent addresses and orations in memory of his greatness and his genius, yet more remains unsaid of his virtues than has been written, for he was the poet of humanity.

\* \* \*

One of the interesting little volumes in the Library is entitled "A Winter with Robert Burns, being the annals of his patrons and associates in Edinburgh during the year 1786-7, together with details of his inauguration as Poet Laureate." This little work has now become very rare and difficult to procure, though printed in Edinburgh as late as 1847.

\* \* \*

One of the interesting articles pertaining to Burns is that to be found in the eleventh annual report of the Masonic Veterans' Association of Illinois, wherein Captain John Corson Smith describes his views on Burns and gives his views and experiences in the land of Burns, illustrated with many views not only throughout Scotland, but especially of that portion in which Burns spent much of his time.—Quarterly Bulletin, Low Masonic Library.

We extract the following from an admirable little work written by John Tarker, called "The Guild Charges," and published in Belfast, Ireland, in 1909. It is interesting from an historical standpoint and of value to the Masonic student.—(E.)

# PROEM.

"The question is often asked, Of what use are these ancient traditional documents of Freemasonry? Well, to be quite candid, they are of no use to the modern Rites of 1813, since the links have been destroyed which connected them with the parent society. When, however, we turn to the Old York Rite, which formerly was known everywhere as "Ancient" Masonry, the question assumes a different aspect. There were two systems of work in the 17th century: the Gothic builders had died out about 1580, leaving in many places a continuation of their Lodges as small social clubs, composed chiefly of non-professional members; the other system was that of the Classical style of Italy, as fully explained in my Arcane Schools, and these remained practical builders, and required a seven years' apprenticeship, which entitled the freed apprentice to City Freedom. Here, and there, some of the ancient North Country Lodges continued the same ancient custom, but they were apparently an exception to the general rule throughout England.

When Dr. James Anderson settled in London in 1710 he was probably an Aberdeen Mason, and perhaps the same man who is mentioned in their old Minutes of that date. On his establishment of the Grand Lodge of London in 1716-7 the Apprentice would seem to have been made a Fellow and Master in a month by dividing the latter ceremony, or Fellowship, into two portions by certain reverses; but to these we must add the rank of Master of the Lodge, for whom Wharton introduced an Installation in 1722. Bro. R. F. Gould has proved in one of his best papers, reasoned to excess, that the present third degree, or Master Mason, was unknown in London, and unacknowledged by that G.L., before about 1730. Whence then did London derive it? In my opinion from York, and the evidence is very strong that York had modelled it about 1726 by adapting it from a source outside actual degrees

of work, and hence, London may have it in 1728, for there was no rivalry between North and South at that time, and communications were friendly. This is strongly confirmed by the fact that York has ever been looked upon as the seat from which Modern Freemasonry emanated, and this throughout the world, for all Masons who laid claim to the "Ancient Ritual" refer its origin to York.

There can scarcely be any question that though York became a Speculative body at an early date, and long before the G.L. of London existed, it had a regular succession from the Gothic builders, but lost its architectural hold by the action of Henry VIII. Francis Drake in his *Eboracum* represents in strong terms that act, by which, he says, York City lost all its ancient importance. In 1660, we know, the Masons were unable to maintain their share in the Corpus Christi mystery of drama, and it was given to the Guild of Minstrels.

As the minutes of the York Masons are lost to the present generation we may summarise such facts as exist, for they sufficiently prove the point of view. They have, or formerly had, the traditional Charges of circa 1560, 1600, and 1630; but the most important proof of this contention is an ancient flat rule of 1663, preserved with great care, and measuring 18 inches; a length which has puzzled all the modern experts, some of whom have supposed that it was once a 24-inch gauge, and has been shortened. If only this would have been of little value, but as it is 18 inches it proves that in 1663 York was a real Free Mason's Lodge.

William Baron is believed to have been Sheriff of York in 1677, while John Drake was a Reverend Canon who was cousin to the father of Francis Drake, the historian. The length of the rule is a proof of the reality of Free Masonry at York in 1663. Every Mason knows that though the Society had 3 G.M.'s it has now only one, but that the old system of three has been restored for the 2nd

Temple in the Arch degree. This 18-inch rule would belong either to John Baron or John Drake and so colleagues would have one of 24 inches and 30 inches respectively:— $18 + 18 + 30 = 72$  inches, 6 feet, or 2 yards. Combining the three together the square angle could be formed, and this has always been the emblem of the Master in the Chair, and as a Past Master by presenting the 47th problem of Euclid. These modern Masons use it without any knowledge either of what it means or whence derived. (1) The old York Lectures, which I consider to date from about the time when York assumed the title of Grand Lodge of All England, had an allusion to this secret, as they state that Hiram demonstrated it to Solomon on the thrashing floor of Auranah the Jebusite.

York possesses other documents, but of less importance, as there is no proof that they represent the York Lodge itself. There is a copy of the old Charges of 1680 in which Wm. Kay sends an Anagram to Robert Preston. Another, dated 1694, by William Kypling:—"The names of the Lodg. Williamson Shupson, Anthony Horsman, Christopher Thompson, Christopher Gill,—Mr. Isaac Brent Lodg. Ward." In 1704, Robert Preston dedicates the beforenamed Anagram to Daniel Moulton.

(TO BE CONTINUED)

## LEXICON

**BHYLÖS.**—A Phœnician city. It was the same as Gebal, the birthplace of the Giblinites, or Stone-Squarers. Referred to in the Mark Degree.

**BY-LAWS.**—Every daughter Lodge is required to have by-laws for its own government. Before becoming operative these must be approved by the Supreme and Provincial Grand Lodges. A Lodge working under dispensation must submit a copy of its proposed by-laws with its application for a charter.

# The Universal Free Mason

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## *Unto all Regular Masonic Bodies throughout the World:--Greeting*

At the regular triennial meeting of the Supreme Lodge in the American Masonic Federation, A. A. S. R., held in the City of Salt Lake, in the State of Utah, U. S. A., on September 22, 23, 24, 25, 1913, E. V., the lack of unity between the Masonic bodies of the world was considered, with the injury suffered by universal Masonry in consequence thereof, and after due and serious consideration it was agreed that the action of the special meeting of the Supreme Lodge held in January regarding the calling of a Masonic Congress for the year 1915 be indorsed and that invitations thereto be published in the "Universal Freemason" and personal invitations be sent to all Masonic powers in the world who believe in and practice Universal Masonry. Therefore, it was agreed that:

Whereas, Every Masonic rite is a sovereign and independent body, and should be free from interference on the part of any other Rite so long as it is governed by the established principles or landmarks of Masonry, as acknowledged by the universal Masonic family, and that every Rite and member thereof should work in internal harmony, each seeking to further the Masonic Ideal; and,

Whereas, the rite falsely styled "York" (American), which is the dominant rite in the U. S. A., neither believes in nor practices the tenets of universal Masonry, inasmuch as it refuses to recognize the great bulk of the world's Masonic organizations, while claiming the right of its members to visit such Masonic bodies when

traveling in their jurisdiction, in thus claiming all for themselves while denying all to members of other rites, the "York" rite is the greatest enemy of universal Masonry; and,

Whereas, The exact status of several Grand Lodges and Orients existing together in the same country has not been clearly defined, and that in consequence thereof unbrotherly feelings have been engendered, it was felt that the true and only way to harmonize all existing difficulties would be for all the Grand Masonic bodies of the world who believe in and practice the tenets of universal Masonry, irrespective of creed, race or nationality, to meet in session and agree upon such terms of mutual alliance as will forever settle the question of standing and recognition by accepting as members of a world's Masonic union all who subscribe to the principle of universal toleration and recognition, and by declaring as unmasonic and unworthy of recognition all or any who dissent from such acknowledgment.

Therefore, be it, Resolved, That the Supreme Lodge in the American Masonic Federation, as the only supreme power in the United States of America controlling the Symbolic degrees of the Scottish Rite of Ancient and Accepted Freemasons, invite the Masonic powers of the world, irrespective of creed, race or nationality, to meet as a "World's Masonic Congress" in the city of San Francisco, Calif., U. S. A., during the time of the Panama Exposition in 1915, or at such other time or place in the near future, as

a majority of the powers may deem suitable, to discuss such questions as may in the meantime be agreed upon, but which must include the following, viz:

1st.—To establish the status of all Grand Bodies practicing Universal Masonry in the Symbolic or Craft degrees.

2nd.—To form of such Grand Bodies a world's union of Freemasons.

3rd.—To refuse recognition or countenance to any body professing to be Masonic which does not belong to the family universal.

4th.—That neither creed, race, nationality or the particular rite practiced shall be a bar to membership.

5th.—That the union shall only interest itself with the Craft or Symbolic grades, interfering neither by assent or dissent with any particular high grade system.

Your M. W. Grand Lodge is invited to attend this Congress and any suggestions or advice relative thereto will be gratefully accepted, while correspondence thereon is solicited.

With sincere and fraternal regards on behalf of the American Masonic Federation,

M. McB. THOMSON,  
President General.

R. S. SPENCE,  
Secretary General.

Grand East, 536 Atlas Block, Salt Lake City, Utah, U. S. A.

#### PROEM.

(Continued.)

"The two Trollopes, mentioned in the Charter of the Count Bishop to Gateshead in 1681, were York Masons, but there are no records of membership. It is also possible, as has been stated, that on the completion of St. Paul's in 1710, some of those employed there returned to York. From 1704 onwards we know that a "President" from the ranks of the landed gentry, was elected at each annual "General Lodge," held on St. John's Day in December; and that "Private Lodges" were held as might be conven-

ient for receiving members, which Private Lodge meetings some times are preserved—1705, 1712, 1713, 1714, etc.—these are termed "St. John's Lodges," and many so designated also existed in London, and were termed by the G.L. in regular bodies. A minute book from 1704 is lost. There is an unprinted MS. headed "A list of the Master Masons in the Lodge of York." It contains 38 names, that of Drake being the 7th, and the title used amounts to a claim that six of these were before 1725, or before the entry of Drake.

It was, however, in 1725 that the chief development of Modern views arose, and there is little doubt that much of what we now begin to record of the York Rite must be credited to Francis Drake. "The Worshpl. Wm. Scourfield, Mr. Jonathan Perritt, Mr. Marsden, Wardens," so acted, when, 6th September, 1725, Francis Drake was initiated with 4 others. In December, 1725, (and again in 1726), Charles Bathurst was elected Grand Master and F. Drake J.W. In 1725 there is a set of by-laws, and the old Lodge now became known as the Grand Lodge of All England. On the 6th July, 1726, when Scourfield was Treasurer, he was expelled for making Masons without the consent of the G.M., and these were suspended, viz:—John Carpenter, W. Musgrove, Th. Albason, Th. Preston. At the meeting, 27th December, 1726, Francis Drake read an Oration, which has often been reprinted, in which he traces the Lodge up to Edwin who built a church of wood in 626; one of stone followed. He addresses the Operative Brothers, as if present, members of other grades, and gentlemen who ought to have a taste for architecture and geometry. It also alludes to the degrees of E. M.—F.C.—M.M.—as if such a Ritual existed, though possibly he was compiling it.

It may be noted here as showing that Drake fully recognized that this is G. L. was of Operative origin, though when he revived it in 1761, 14th December, Thos. and Jos. Atkinson were not Masons.



"without paying the usual fees of the Lodge, being working Masons." It may be they were Masons already under their own ritual; for it is believed that the Operatives continued to hold their meetings on a Saturday at High xii., whilst the non-professionals withdrew to hold their meetings on a Wednesday evening. It is very probable that the trouble of 1726 with Scourfield, and his four colleagues, has reference to a dissatisfaction of the Operative element.

Printer's ink does not allow of my specifying the difference in the Rites, which I have denominated Gothic and Renaissance beyond this, that the former copies the Aphanism and Euresis of the Cabiric rites, that is, the Concealment and the Finding, whilst the latter ceremonial holds that what they acted, with great impressment, records an actual fact, the annual commemoration of which was ordered by Solomon. The ritual from which I have made some extracts was written between 1780 and 1790, but which I hold (on its own evidence) dates from about 1726, when Drake became prominent, and which I consider, from its Operative tendency, and the apparent detachment in the third degree, to be derived, in the first place, from such a ceremony as the annual drama of the Operatives, and, in the second place, to be the Ritual on which the London third degree was founded about 1728.

#### Guild.

1 deg. **Apprentice.** Indentured for 7 years to a Member of a Lodge. When approved receives a well-known pass, and is led to the Porch of the Lodge. Takes a short O.B. of secrecy, so that in case he is "barred" his lips are sealed. Here the Treasurer sees that he deposits his fees. The doctor that he is sound. He bathes, and dons the toga. The Deacon prepares him and refreshes him. The ceremony does not differ greatly from our own, for an actual collection is made for him, and ours is symbolic. He was taught to hold chisel and hew the rough Ashlar. He is girded with an

apron on which is a rule, chisel, and maul. He is a Brother for 7 years, but not a Free Mason.

2 deg. **Fellow of Craft.** He gives a month's notice of the expiry of his 7 years, and requests to be made a F. of C., upon which enquiries are made as to his character. If accepted, attends on a Saturday at high xii., and after his indentures are torn, and his cord, or bond, taken away, he is admitted, with a Pass G. & W. into a Lodge of the 2 deg. He receives as his working tools the plumb, level, and square, in addition to those of 1 deg. The Master tests him with an Ashlar Cube and the Gauge, and he is himself tested by it. It is an exemplification of the ancient Oriental lines—"O! square thyself for use, a stone fit for the building is not left in the way."

The O.B. includes that of our 3 deg., and the old Charges prove that this was the case in ancient times.

3 and 4 deg. **Super-Fellows.** These are Marked and taught fitting and Marking, so that the stones can be erected on the Site, which has been consecrated holy ground.

**Tools.**—Chisel and Maul.

**Drama.** The Guild has its annual ceremonials of several sections. (1) It begins with the organization of the entire levy at the erection of the Temple, and there is an examination of all the duties and details, from the 7 deg. to the 1 deg. (2) Next we have the method of fixing the center and the 4 corner stones with a symbolic sacrifice. (3) The chief rite is a Passion-play, on 2nd October annually. It follows very closely all the details of the old York Rite, but there is no Concealment. The 3 traitors also relate to K.S. all the details of their acts, which come more appropriately than when related by the Master. Sentence is passed on the three and the mob deals with the 12. At the end the members beg the King to appoint a new G.M.M., and he appoints Adoniram, and he, as in the old York Rite, establishes a new Lodge of Passed Masters, a body of men who are

examined and found competent in the ordinary duties of an architect. (4) Example against negligence—a lost corner stone. (5) The Dedication. (6) A search for the Vault which contains the center, when building the second temple. They find the column and the plans, carry away same, also a certain scroll.

5, 6, 7 de. Superintendents (3300); Passed Masters (15); Grand Masters (3).

The name of H.A.B. only occurs in the 7 deg. The annual drama, when the Charges are brought out and read, is an entire history of the construction of Solomon's temple.

#### York Rite.

In opening an Apprentice Lodge, there are the tools of a working Apprentice, ladder, etc., and the rough Ashlar is placed before those of 1deg. There is to be an O.B. of secrecy before preparation, a part of which is that he carries some papers to prove that the "tongue of good report" has been heard in his favor. The ceremony proceeds much on the same lines as that related of the Guild, and the O.B. is equally strict in both. The Master also actually sets him to hew the rough Ashlar, though no doubt it was mainly symbolical. He is invested with a plain lambskin apron, the bib covering the breast with the "flesh side inwards." Of course he gets 2 deg. in a month by this Rite.

All signs of an Apprentice are removed, and square, level, and plumb, take their place, also the perfect Ashlar cube. He makes three rounds that his skill (as a supposed operative) may be tested. At the first round the J.W. hands him the plumb rule to test the uprightness of his column; the second time the S.W. hands him the level to try the horizontal position; the third time the W.M. hands him the square, and tells him to examine and test the perfect Ashlar and prove its cubical dimensions. The investiture consists simply in turning down the bib of the apron; by this it is made to resemble that now in use. Some old lines on the use of the letter G and the noble

science of Geometry conclude the reception.

These have no relation with G.L. Masonry; they are Mark Man. and Master, of old two degrees, now one degree in two parts. All the old operating Lodges conferred a Mark. It was struck out as useless in 1717.

3 deg. Casual Master. The Lodge is opened in the degree of Fellow Craft, and the candidate takes the Gold 2 deg. O. B.—our 3 deg. The second part of the ceremony then proceeds somewhat abruptly. A clock or bell strikes xii to represent certain things related both in the Modern Rites and in the ancient Guild Rites. The relation does not differ very materially from that now used, but is full of much dramatic action such as exists in the Guild Rites. The ritual corresponds very closely to the rites used by Aeneas to the Manes of his defunct friend. At the close, Solomon, to reward 3 of the F.C., appoints them officers of a "Casual Lodge of Masters" (in other words a sham Lodge of 12) to be held in permanence. The three A.—J. J. J.—are tried and sentenced with their penalties. Then Adoniram is appointed successor and founds a new Lodge of Perfect Masters. The "Casual Signal" which occurred at the "Cause," are worked up to close the Lodge.

4 deg. Royal Arch degree of the Ancients, contains the same details, and is unquestionably a degree of the disidents, and extends to the Installation of the three Principals.

Installation. As modern Freemasonry has no Art to rule, these only exist in name, as Wardens, Chair Masters, Grand Masters. In the North Country Lodges, which were of Operative origin, they were ruled by the Harodim, or Past Masters.

I may add that the Candidate in every degree of the Guild is adorned in the Toga Candida of the old Romans, a white cloak open at the breast to show the wounds received in battle to the applicant who sought a post. In all degrees the Candidate is treated as a Living

Stone; it is rough dressed in 1 degree, polished as a cube in the 2d degree, perfected in the 3d degree, and erected as a stone in the Living Temple in the 4th degree. The other three ranks have their rituals, but they, as their name implies, are rulers of the work, and the rituals consider abstruse geometrical problems and the details necessary to construct an important building. I know that the Guild authorities would not accept the views which I now express as to that portion where the Old York differs from their Rites, or in the Aphanism or concealment. It is, I say, possible that the York form may have much antiquity, and that the discrepancy may have arisen in the course of centuries. I hold the opinion that originally Masonic Degrees and Receptions were applicable to any nation, as is yet the case in the Operative ceremonial, but that after Christian times, and the acceptance of the Jewish scriptures, Solomon was adopted as a type of the highest builder and the wisest of men, in that as everything else, and therefore a Judaic Commemorative Ceremony was added outside of, or as an explanation of the degrees. Thus, in the 4th century, when Justinian built Agia Sophia, he is reported to have exclaimed, "I have surpassed thee, O! Solomon." Abdurahaman used still stronger language when he built the great Mosque of Cordova, and at the same period Alcuin of York addresses Charlemagne, and his work at suchen, in similar terms. In the copies of the ancient Constitutional Charges which follow herewith Solomon and his temple does not appear till the armies of the Cross were in Palestine.

#### DITCH MASONRY.

(Continued.)

The Masonic student, in his search for light, very naturally turns to the various and varied effusions of Masonic writers, erroneous in most writings, termed "History." History, as defined by our modern lexicographers, is "A narration of facts and events arranged chronologically

with their causes and effects; knowledge of facts." In the light of this definition, the student has only to turn to the heterogeneous writings of those Masonic savants, that are accepted by the masses, as recorders of history. A close study of their theories, especially those of Mackay and Pike, reveal the fact, that they are more like makers of history than recorders of history.

The "knowledge of facts" is what counts, and any history that has for its base no more than legendary lore, is not history at all, but a compilation of theoretical problems, that cannot be solved by any process of reasoning, and the author's attempt to do so is termed history. One author attributes the origin of Masonry to Adam, others to Lamech, others to Noah, the principal dates of its antiquity, can be named, as, 1—the Patriarchs; 2—the mysteries of the Pagans; 3—the Construction of King Solomon's Temple; 4—from the Crusades; 5—from the Knights Templar; 6—from the Roman Collegia of Artificers; 7—from the Operative Masons of the Middle Ages; 8—from the Rosicrucians of the sixteenth century; 9—from Oliver Cromwell; 10—from Prince Charles Stuart, for political purposes; 11—from Sir Christopher Wren at the building of St. Paul's Cathedral in London; 12—from Dr. Desaguliers and his friends in 1717. Referring to this subject, as a point of discussion, one author, with honesty of purpose, when asked for his opinion, said: "It is hardly necessary to express any opinion on the point; the Fraternity has the advantage of being able to choose for itself, and as Masonry is now worked, any decision on the point is as impossible as the value of that decision would be futile."

The object of these articles is to give the reader and Masonic student, an opportunity to judge for himself, as to the origin or antiquity of Masonry, by relating matters legendary and without certainty, without comment or opinion. We therefore decline to use the word "History" as having any application to our

statements, except so far as the same is supported by axiomatic truth. A well known, and widely recognized author, supports us in these views, when he says:

"Very conscious as we are of the general lack of accurate knowledge of Masonic history, and that to support existing prejudices and errors, Masons, even of light and learning, often garble and misinterpret their documents, and are even lacking in the information—not easily acquired—which is necessary for the discovery of truth."

Prior to 1717 Craft Masonry, besides the Indentured Apprentice, consisted of two ceremonial degrees, namely, those of Freed Apprentice, and Passed Fellow, or our present third degree. Speculatively, or esoterically, the Master Mason was the Chair Master, but operatively or exoterically, the Master of Work. In a case, such as that of the 1623 Lodge of the Masons' Company of London, where "Fellow and Master" are used, it may indicate a formula now used in the Arch degree, and believed to have been taken from the third degree about 1740.

"Besides the Craft degrees there existed very ancient Masters Fraternities, meeting in their own Chapters, apart from the Lodges of Craftmen. In course of time some of these obtained Royal Charters of Incorporation, whilst in other cases the Masters continued their Chapters independently under the designation Herodim, or Rulers, acted as judges, the arbiters of disputes, and the authorities upon esoteric ritual and exoteric labor. It is traditional that some of these adopted the Hermetic program in England, and there are confirmatory passages in the writings of the so-called Rosicrucians from 1620 to 1722. The assumption in 1717 of a similar role by the Grand Lodge of London led to much heart-burning in France and Britain, and out of the half hidden trouble arose "Scots Masonry" in France and "Ancient Masonry" in England, for the two terms are practically synonymous, if their rituals varied.

"There is proof-clear enough to those

who are competent by initiation to read it—that before 1721—doubtless ages before—and down to 1809, the Herodim Chapters remained intact. They were carried by the Jacobites of 1688 to France, and placed upon the Royal patronage of the Stuarts. Scottish minutes, exoteric though they are, clearly indicate that the Army during the 17th century exercised a much greater influence upon Masonry than it is credited with, and there is a Carbonari certificate of the year 1766 which alludes to a Count Theodore, born at Naples in 1685, who had the High Grades of Freemasonry in France; it is printed by Saint Edme in 1821 as apocryphic.

The Herodim Rite consisted of three points and a final knighthood—often conferred at two meetings—and before 1721 was termed "old" and "immemorial" in London. It was the third degree of Ramsay in 1737; and the Swedish Baron Scheffer had it in two sections, and on the 25th of November, 1737, the Earl of Derwentwater, G.M., gave him authority to establish Lodges in Sweden. The Jacobites were the Continental opponents of the English Grand Lodge system, and Oliver believes that the high grades were first termed Irish, and, later, Scotch. Some of these emigrants were Irish, others Scotch, some North of England as Wharton and Derwentwater. Then, in the French provinces, schools of nine degrees arose by the development of Craft Legends before 1743, with the use of Herodim terms, and closing with the second point of Herodim of the second Temple. Metropolitan Paris, however, confined itself to the separation of the Herodim into three degrees, to which a fourth of "Illustrious Knight" was added.

At London, in the middle of the 18th century, Lambert de Lintot, who was initiated in 1743, and a P.M. of a Lodge "to George of Observance" No. 1, was working the seven degree system of Clairmont ostensibly as "agent" of Prince Charles Edward Stuart, whose followers had granted a "Metropolitan" Charter

to Arras in 1747, in which it is implied that the Harodim after 1715, had become known as "Knight of the Eagle and Pelican," the 1715 standard of the "King over the water," but that "after our misfortunes" of 1745 designated "Rose Croix." A ritual printed in French at London in 1770 says that a Rose Croix Mason had "power to assemble Masons and Perfect them up to the 6th degree of Scottish Knight of the East.

In 1758, or thereabouts, under the Prince of Clermont, G. M. of France, a collection was made of the degrees then practiced, and termed the "Rite of Perfection of Heredom" in 25 degrees. In 1762 it was authority to its Inspectors to collect other degrees, and was carried to San Domingo, and entered Jamaica and America, was very loosely propagated by Deputy Inspectors 25 deg., and in 1785 was taken to England by Major Charles Sherriff, an "Ancient" Mason of Whitchurch, Shropshire, England.

Before 1797—how long before is not on safe record—this Rite had been increased at Geneva to 33, Scottish Rite degrees.

Documents are yet lacking to show the actual origin of the English Templar. In 1762 the Jacobite Drake had revived the Grand Lodge of all England at York. Their ritual shows, unmistakably, a knowledge of the Rite of Perfection, and Drake gave in 1762 a Craft Charter to six French prisoners of war. At the same date he had the Royal Arch of the "Ancients" and between this and 1779 the Arch of Enoch, the Templar, and Priestly degrees. On the other hand, Paris had what they termed the "Royal Arch of York," with a legend alluding to a discovery about the year A. D. 70. There is a printed work of 1744 that says, "the earliest Arch ceremony of York was the Harodim."

Some authorities treat the Templar degree as ancient and the parent of the Kadosh. Others consider the K—h to be the origin of the Templar. At Paris, about 1762, an attempt was made to find out whether the Kadosh was Templar,

and the name "White and Black Eagle" succeeded. At London, in 1782, the Chapter of St. George of Observance made overtures to the Royal Order of Scotland for friendly relations.

"There is a well grounded tradition that the Stuarts in 1745 aided the spread of the "Scots' degrees," including Templar. Both Bath and Salisbury in England seem to have had an early knowledge of the seven-degree Rite, for there are Lodge Minutes of 1746 in both cities of the "making of Scots' Masons," which we know, from printed statements, 1742 or 1767, was the Harodim Knight of the Sword—the East, or the Eagle, or the Royal Arch. Nor were they then abandoned, for Lodge 101, Bath, again Minutes the making of "five Scotch Masons," 27th of November, 1754."

Dunkerley's history of the "Seven Steps of Chivalry," published about 1790, gives the seven steps, as follows: beginning with the Craft degrees and continuing 4 degrees Rose Crucis; 5 degrees Templar of St. John; 6 degrees Knight of the East and West, Templar Priest; 7 degrees Kadosh Palestine; this shows a clear difference from Clermont, a seven degrees of Masonry. These degrees, whether called Lintot, Clermont, Dunkerly, Plummer or what not, were all conferred under "Craft Warrants," in the British Isles.

I am writing this more as a preface to the Introduction of data concerning the Rites of Memphis and Mizraim, and not as a compilation of English Masonic data and events. The foregoing is largely the work of Brother John Yarker, from whom we have freely quoted, and who has for many years been considered the Apostle of Memphis and Mizraim and the A. & P. Rite in England.

However, as a conclusion to this article, we will indulge in a recital of what is generally understood in later times to be the correct conclusions regarding the antiquity of Freemasonry.

"It is admitted, almost universally, by those very Masonic antiquaries who decry

the High Grades, that Craft Masonry as a ceremonial system had no existence before the year 1722, and that it is practicing certain Mysteries on the erroneous assumption that they are very ancient. I do not entirely hold with those good brethren who express this opinion, but I do assert that our existing Craft and High Grade Mysteries, as a matter of antiquity, must stand or fall together, and it is actually the superior Mysteries which have at various times during the last 5000 years given off and organized numerous Craft Associations. By this term I indicate various operative brotherhoods, embracing workmen who labored as Masons, joiners, plasterers, slaters, smiths, and painters, for the Operative Guilds embraced members of these confederated trades. The comparatively recent comminatory action of the Papal Church is adduced as a proof that our present Solomonic Masonry had no existence until recent times. But it IS provable that the old Masons had Guilds and assemblies, with trade secrets protected by oaths, grips, and words, and that their somewhat symbolical ceremonies, although differing in detail amongst themselves, had much in common with each other and with existing trade unions. These workmen have such an organization at this day, independently of our Freemasonry, which is a strong argument in favor of the views which have been put forward by those esteemed Masons who deny 200 years of antiquity to our Masonic Craft. These old guild ceremonies, without doubt, varied according to the High Grade Rite which constituted them, and, passing through unlearned hands, were badly preserved, for the scant nature of their ceremonies is proved by the well preserved minutes of the old Operative Lodges of Scotland, extending far beyond 1717. The nature of the ancient Craft Ceremonies is clearly indicated in the ancient Craft Constitutions, and the old Minutes of the Scottish Operative Lodges—both of which series of documents show strict identity, and ex-

tend from the 16th to the 17th century. The ceremonial constituted in leading over certain rules applicable to the guidance of an ordinary stone mason's apprentice, upon which he was sworn to obey them, and received a grip and word. When he had faithfully served his seven years, he became a Fellow of Craft, or Journeyman Mason, was resworn and received a higher grip and word."

The above is taken from a lecture delivered by John Yarker, about 30 years ago, and we introduce it here for the reason that it expresses in a measured sense our opinions, as to the origin of what is now called Modern Masonry. There is another name given to Masonry by prominent writers, and of that we desire to say something, it is ANCIENT Masonry.

Owing to certain laws passed against the operatives in the 15th Century, politically to prevent their striking for higher wages, by confederating in Chapters, their system degenerated by the difficulty of their position; and, moreover, in England, as early as the year 1663 had become nearly extinct as a trade system, and lost its operative character by the admission of Rosicrucians, Geometricians, Alchemists, Theosophists, Knights of Malta, and other learned men and gentlemen of position. These, naturally, in their Lodge attendance brought into Craft Masonry the various dogmas and ceremonies with which they were acquainted (Rosicrucianism and Templary), out of which—by uniting, adapting, and amending—about the year 1686, sprang the Rite called Ancient Masonry, of seven degrees. At this time the leading spirit both in Craft Masonry and in Rosicrucianism, was Elia Ashmole, and he kept a diary, from which we can gather that Father Backhouse was his teacher, and that both societies fell into decay together, and both revived together in 1682. It is evident, therefore, that the Rosicrucians—who had too freely written upon their instruction, and met with ridicule—found the Operative Guild conveniently ready to their hand and grafted upon it

their own Mysteries. Also, from this time, Crucianism disappears and Freemasonry springs into life with all the possessions of the former. This applies strictly to English Masonry, and has no provable connection with Scotch Masonry, as the history of their Operative Guilds do not suffer from these or other innovations. The records of Operative Masonry are moderately well preserved, and though, in quaint language and with little evidence of learning, they maintain the integrity of Operative Mason's Lodges.

From the time of the introduction of these innovations into Craft Masonry, as detailed in the diary of Elias Ashmole and his adherents, the leven was steadily working, until in the year 1717 the first Grand Lodge was formed in London, and the object of the promoters was to accept as little improvement as possible, and follow the old Operative lines. Leon Hyneman, in his work, "Ancient York and London Grand Lodges," published in 1872, treats this subject at length. He says, in part: "There was in existence in 1717 certain Craft Lodges which had no participation in the formation of the Grand Lodge of London, and even the Grand Master was prohibited from visiting these Lodges; and in 1738 the two systems—one of which recognized three degrees, called Modern Masonry, and the other seven degrees, called Ancient Masonry—came to wordy quarrels leading to the establishment of a second London Grand Lodge."

The Grand Lodges of all England, and York, took part of the Ancients, and themselves practiced the seven degree system; and there is a printed work of 1744 mentioning the fact.

In 1813 the opposing Grand Lodges in England came together and formed one Grand Lodge, and shut itself out forever from recognizing any degrees beyond the three first, but undertook, at the same time, to allow any of its members to practice the higher Mysteries. Ancient Masonry ceased to prevail under the

Grand Lodge of England, and an entirely modern system has taken its place. One able writer puts himself on record in the following language:

"In England, Craft Masons, as a rule, decry the High Grades, because they are kept out of them until they apply in a constitutional way; nor do they know their value as a system of instruction. But for the Brother who travels they are a necessity, as abroad the mere Craft Mason is looked down upon as very low in the scale, and he has often to be requested to withdraw from the Lodge—in the same way that a F. C. would be if a Lodge of M. M. had to be opened. In a sense, it is possible that Craft Masonry may suffer by the fact that the High Grade Mason almost invariably becomes more attached to its ornate ceremonies than he has been to those of the Craft; but, on the other hand, the Higher Mysteries act as an incentive to retain the M. M. in his allegiance, which, without them, he would have abandoned. In every way, the balance of wisdom is in favor of their zealous practice. They are a necessity for the polished and learned Mason, and it is better for the Craft itself that they should form a part of Freemasonry rather than break away from it and become a rival system, as was frequently the case in France and elsewhere."

The transition from Operative to Speculative Masonry was not a sudden step, but a gradual change, and if the record of Dr. Carr is correct, it commenced at a much earlier stage than we have here recorded, viz., the creation of the Grand Lodge of London in 1717. The following is from Dr. Carr's work, "The Ritual of Operative Freemasons."

"In the 17th century and probably earlier, private gentlemen and Army Officers began to be admitted as members of this Society of Freemasons in England and Scotland.

John Boswell, Esq., a landed proprietor, was a member of St. Mary's Chapel, in Edinburgh, in 1600. Robert Moray,

Quarter-Master General of the Scottish Army, was made a Mason at Newcastle in 1641. Elias Ashmole, the celebrated antiquarian, and Colonel Henry Manwaring were made Masons at Warrington in 1646. It is interesting to note the fact that of these three men, who were among the earliest Honorary, or non-operating, or in more modern terms, Speculative Masons, made in England; Moray was a Scotch Covenanter, Ashmole was a Royalist and Manwaring was a Parliamentarian. So that even in those days Masonry was a bond of union between men of differing religious and political opinions, and that, even in the time of the great Civil War.

In 1647 Dr. William Maxwell joined the Lodge at Edinburgh. As far as is known he was the first medical man to become a Mason. It is also noteworthy that in the minutes of St. Mary's Chapel Lodge, Edinburgh, it is recorded that Boswell attested his mark at the meeting of the Lodge held on June 8th, 1600. The Earls of Cassilis and Eglinton were initiated in the Lodge Kilwinning in or about 1670. Private gentlemen, such as these I have instanced began about this time to be known as Accepted Masons, and gradually increased in number.

In 1717 under the influence of Dr. Anderson and his friends, some Operative Freemasons, with some of these non-operating, Accepted or Speculative Freemasons, belonging to four Lodges in London, met and formed the first Grand Lodge; a combination in which Speculative Masonry instead of Operative Masonry was the primary consideration. Architecture and Operative tools became symbolical, but the Ritual was based on the Ritual of the old Operative Society, of which indeed it was largely a reproduction.

The Apprentice Degree and the Fellow Craft Degree were founded on the corresponding degrees of the Operative system.

Later on, when a Master's Degree—not a Master of a Lodge, but a Master Ma-

son—was added, Anderson and his friends invented a ceremony based in the Operatives' Annual Festival of October 2nd commemorating the slaying of Hiram Abiff at the Building of King Solomon's Temple.

The real Secrets and the real Ritual of the Operative Masters' Degree could not be given as but few knew them, namely only those who had actually been one of the three Masters, 7th Degree, by whom the Operatives were ruled (Herodotus), and Anderson had certainly not been one of these; his function having been that of Chaplain, although it is quite possible he had been admitted an Accepted member of the Craft some years previously in Scotland. R. S. SPENCE.

33-30-96

(To be continued)

## IS FREE MASONRY A RELIGION?

Is It a Substitute for Religion? And If Not—Why Not?

[Chaplain's Address, Bro. Rev. T. Henry Jones, at the Installation of Officers Bearers of the Athole Lodge, No. 301, S.C. Kimberley, on the 5th of August.]

In accepting the request of your Committee to give the Chaplain's address, I considered that you would prefer that I should take some important topic rather than "talk at large" on nothing in particular.

As well suited for a Chaplain's address, I have chosen as a subject—The relation which Freemasonry holds to Religion. And let me say at once that I use the term, "Religion" in its broadest sense and with reference to no particular sect, for it would not become me, nor would it be in order, for me to say, here, anything in conflict with the creed of anyone present.

### Reasons Why.

Now why have I taken this subject to-night? 1st Because, and especially lately, we see cropping out, here and there, the idea that Freemasonry is synonymous with Religion and that we are entitled to regard it as such.



2nd. because it is well for us as Masons to see clearly just where we stand and just what the teachings of our Order entitle us to believe, on this subject.

3rd. to inquire whether we can substitute Masonry for Religion, and if a man can validly excuse himself from being a truly religious man by saying, "O, Freemasonry is very religious."

What, then, is Freemasonry? By our Ritual it is "A peculiar system of morality veiled in allegory and illustrated by Symbols." You see the sphere of Freemasonry is Morality. But then comes the next question—What is morality? According to the 20th Century Dictionary, "Morality is the doctrine and practice of the duties of life." In other words, morals relate to Right Conduct. Religion means, in addition, that personal devotion and subordination of himself to the Divine Will, as the paramount duty of every man. Of course, one's Religion is a farce, if it does not produce morality. Morality is, or should be, the outcome of Religion;—the visible results, in a man's life, of his faith in God and love toward Him. But one may conform his actions to the accepted code of morality for other reasons than religion:—Say through a regard for public opinion, the desire to stand well with his fellows, or it might be from a sense of what his own self respect as a man requires him to do:—And in this he may have no regard at all for religion. It is said of a well-known Atheist that "he was a thorough gentleman," but it was not because of religion. Our Ritual requires of every member of the Craft that his actions conform to morality. Religion touches a deeper note and requires that the motives which prompt his actions shall be the consensus and submission of his whole being, his mind and spirit to God as the acknowledged Ruler of his life. His Guide, his Heavenly Father.

#### Morality a Part of the Whole.

It follows then that morality is incomplete as compared with Religion, a part

of the whole,—the necessary outcome of any religion worthy of the name, but still having regard only to those practical questions of outward life and conduct which, for whatever reason, a man should put into practice. Now, this attitude of Freemasonry does not lessen the value of its ritual. It only means that men should not attempt to read into Masonic teachings as some speakers and writers have done more than they are warranted in doing.

#### Scope of Friendly Societies.

Friendly and benefit societies of all kinds have their valuable rites. But if, and when, they are taken as providing for everything a man's nature needs,—well the thing has only to be stated to show its error. In their own sphere such organizations are admirable, but they can not be accepted for more than they are, nor as taking the place of Religion in a man's life.

#### Application to Freemasonry.

Now apply this to Masonry,—and it will help us to remember the origin of our Order, which was a Society of Operative Masons, banded together for mutual aid and support. In these later days, we, as Free or Speculative Masons, use the tools of that Craft as applied to our morals. But mark the main idea of the Craft is still the same,—a Friendly Society on high and noble lines. But still, not to be confounded with, or substituted for Religion,—on some truths only of which, Freemasonry is based.

#### A Protest.

And in connection with this subject, I wish to remark upon the fallacy of some writers and speakers on Freemasonry, in lauding the Craft at the expense of the Churches. Such are continually harping upon the mistakes and shortcomings and sectarian strifes past and present, of the Churches, and, by contrast, they hold up the splendid principles of Freemasonry of Unity and Brotherly love and charity,—all to the exaltation of Masonry and the abasement of the Churches. Well, let us at once acknowledge that the Churches

being conducted by faulty human beings, are by no means what they ought to be; and, also, that sectarian strife,—now happily greatly less than in former times,—may in some cases be due not to Religion, but to the failure of its professors to live up to their principles.

#### A Big Mistake.

But such writers and speakers make this big mistake. They hold up the ideal of Freemasonry and say what a noble and inspiring creed it is of universal benevolence, and brotherly love which strives for the happiness of all mankind. And so, Brethren, our Ritual does present just such a high ideal of action. But when you come to actual practice, it is another story. How, as in our Churches, is the ideal marred by the failure of Freemasons in carrying out the principles of the Craft.

#### Examples of Brotherly Love?

Take Brotherly Love, as an instance in point. Is it always exemplified between members of the same Lodge or between different Lodges and can we say that it is shown by Grand Lodges, some of whom will not even recognize other Grand Lodges? Take the war now convulsing Eastern Europe. In all other countries Freemasonry is strong, and, undoubtedly there have been thousands of Masonic Brethren arrayed in deadly conflict with each other, as has been the case in every war between civilized nations for centuries back. Where comes in Masonic Brotherly Love there?

#### Another Instance.

Or, again, in these troublesome times of strikes in South Africa, the dark menace of which has shocked the nation.—Were there not Masons in both the opposing forces of Capital and Labor? And, to speak frankly, what has their Freemasonry to do with the bringing about a settlement of differences? For what our Order may become, by and by, as a power for promoting peace and goodwill among men and nations, we may hope much. It certainly has the possibilities of great and beneficent results.

#### Ideal versus Actual.

But the ideal and the actual are two very different things, and what is to be condemned is the too frequent laudation of our Order, by ignoring its defects and pointing to its possible excellences, and complacently comparing them with the shortcomings of the Churches. At least, this much may be said, that, tried by the test of actual results, Religion, even through its faulty professors, has worked more marvel in the world than any other agency, in raising the downfallen, the exercise of philanthropy and the raising to higher levels the standard of human life and action.

#### Conclusion.

Wor. Brethren of the Order,—while proud of our noble Craft, we must yet recognize its limits in the sphere of our lives and not seek to make it a substitute for Religion. And also, remembering the wise old adage of "people who live in glass houses," we may well strongly discountenance the making of our Order the shield for covert attacks upon the Churches, by the seeking to exalt Masonry at their expense. Let us rather seek to uphold and strengthen every agency, which has for its object the honor of God and the best welfare of man.

So mote it be.

—African Freemason

#### VISITED LODGE.

M. McB. Thomson, of Salt Lake City, supreme master of the American Masonic Federation, accompanied by Jos. Perrot, of Seattle, was in Cle Elum last Monday to meet with the local lodge in special session. Mr. Thomson, who has traveled high in European Masonry, delivered an address to local members of the Federation and presented his original credentials for the inspection of all present. The visiting grand officers were given a cordial reception. Following the meeting Messrs. Thomson and Perrot left for Spokane.—The Cle Elum Echo

Julius Kraus, of Universal Lodge U. D. San Diego, has been expelled for unmasonic conduct.

The attention of Lodge Deputies is again called to the responsibility of their duties and position, especially in view of the nearness of election of officers in the Daughter and Provincial Grand Lodges. Prior to election, nomination of Officers in a Daughter Lodge the Lodge Secretary must make up a list of all the members of the Lodge in good standing and return the names, together with the per capita tax to the Grand Secretary General (vide laws page 19, Art. xix), and it is the duty of the Lodge Deputy to see that this is done and OK the report if correct. It is also his duty to see that no one takes part in the election who is not in possession of the A. M. F. clearance card for the ensuing term. The Lodge Deputy only can install the new officers, and he must install no officers of a Lodge that is in arrears to the Supreme Lodge.

The Provincial Grand Lodge Deputy in like manner must see that no Lodge be represented in the Provincial Grand Lodge which is not clear of its dues and assessments to the Supreme Lodge, and that no Brother be allowed to represent a Lodge in the Provincial Grand Lodge either as Principal or Proxy, who is not in possession of the current clearance card.

Brother Sherman H. Haines has been commissioned Provincial Grand Master Mason in the State of Oregon. Brother Dr. Groves Provincial Grand Master Deputy and Brother C. Nordstrom, Provincial Grand Master Substitute, the remnant Provincial Grand Officers will be elected at the earliest possible time.

Brother Neuros, Nestos and McKnight of Spokane Council of Kadosh, have been decorated with the "Lyonic Chain."

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EDITORIAL.

Election of officers in the Lodges in the A. M. F. takes place this month and great care should be exercised by the B.B. In the selection of those whom they choose to lead and govern the Lodge for the term, especially is this so in the case of the R. W. M., the Master Deputy and Substitute, and the Wardens, the B.B. selected for these positions should not only be "bright" in the esoteric work of the lodge, they should be diplomatic also, capable not only of conducting the ceremonial work in a clear, full and impressive manner, but also of leading and guiding the lodge through any little troubles that may arise, gently but firmly restraining the over-zealous and forward, while helping along the diffident Brother, in fact, the Lodge should be as a family and the R. W. M. the elder Brother thereof, a Brother among Brethren, first among them, it is true, but then only more as the guide than a ruler.

The Deputy, Substitute and Wardens who, under certain circumstances, may be called to preside in the East should be the able assistants of the R. W. M., holding up and supporting his hands, even

as the sons of Aaron did the hands of Moses.

In selecting the presiding officers of the lodge, it is at all times best that the BB. chosen should have had some training in a subordinate office, but as there are exceptions to all rules, so there are to this, for example, a particular Brother may be a first-class ritualist and as Senior Deacon would leave nothing to be desired, while he might lack the necessary executive ability that would enable him with equal credit to fill a chair in the East, South or West, then why spoil a good Senior Deacon to make an indifferent Warden? And so with the other offices of the Lodge, every Brother desires to advance, and the desire is a laudable one, but the interests of the lodge as a whole is paramount to the desire of an individual Brother, and that can never be served by trying to force a square plug into a round hole.

We have again this month to report the birth of two new Lodges in the A. M. F., one in Oregon and one in Utah, and so the good work goes on.

What has the A. M. F. to do with the Grand Lodge of Scotland or the Grand Lodge of Scotland with the A. M. F.?

We had thought that we had answered this question months and even years ago, and we were as emphatic in our reply as it was possible to be, and that reply was None, ABSOLUTELY NONE, any more than with any other regular Masonic power, we desire to be in harmony with all Masonic powers, with good will to all, wishing ill to none, if a particular power or powers do not desire to reciprocate, the fault is theirs.

That we are Masons of the Scottish Rite we affirm and have always affirmed, also that our Masonry and our authority to work such, we trace to Scotland, we have never claimed, but on the contrary, have always denied that our authority was in any way derived either from or through the Grand Lodge of

Scotland, that body, excellent, no doubt, in its own way—in antiquity—but as a thing of yesterday, Scottish Masonry is without doubt the oldest and greatest in the world, the Grand Lodge of Scotland is the youngest of the British Grand Lodges.

In view of the fact that we have never claimed, but have, on the contrary, emphatically denied any direct connection with or authority derived from the Grand Lodge of Scotland, the question may be pretinently asked, why do we find it necessary to renew this denial so frequently? The answer is simple, it is because of the tactics of our York Rite opponents, who make a practice of getting hold of some of our young and not well posted BB., start in by persuading them that the A. M. F. as it professes the Scottish Rite, must needs have its authority from the Grand Lodge of Scotland, the young Brother, ignorant of Masonic history, even of the history and claims of his own body, is sometimes imposed upon sufficiently to entertain doubts as and finally to believe that there might be some truth in what the Yorkist says, the latter having thus planted the seeds of doubt in the young Brother's mind, advises him to write to the Grand Secretary of the Grand Lodge of Scotland, inquiring if the A. M. F. receives its authority from it and the reply comes in due course from David Reid, Grand Secretary, denying that the Grand Lodge of Scotland had ever given such authority, the letter thus received is hawked around by this poor tool of the Yorks, the object being to create doubt and dissatisfaction in the minds of others of our BB., who had not made the matter a study for themselves.

The farce thus arranged for ourselves no one but the young Brother. The Yorkist knew well that we never made the claim, so that it might be made and void given the chance to deny it, the Yorkist made the claim for us. Reid was deceived, he knew, and knows now that the A. M. F. never claimed any authority from the

Grand Lodge of Scotland. We explained this to him personally during a visit to Scotland three years ago, when I showed him our authority, gave him a copy of our constitution and several copies of the "Universal Freemason," in two copies of which official denial was given to the charge we claimed any authority from his body. At that time he expressed himself as being convinced of our position, but David Reid has sold himself to the American apology for Masonry, known as the York Rite, and it seems as though he would allow neither facts or truth to interfere when he serves his masters.

§

The necessity which compelled us to be in Portland, Oregon, attending the trial of four of our BB., whom the Yorks were persecuting by getting the State to prosecute, using the money of the taxpayers to fight York battles, the "Universal Freemason" has been again delayed for a few days, as the A. M. F. has been vindicated and our BB. exonerated, we do not begrudge the time spent, nor do we think our readers will regret the delay.

While in the Northwest we took the opportunity of visiting with the lodges there and found everything in a satisfactory condition, so much so that in the State of Oregon a Provincial Grand Lodge has been organized, a fitting reply to the York Rite threats that they would drive the Universal Scottish Rite Masons from the State. We also took advantage of the nearness of Cle Elum and Spokane to visit the Lodges there, and found the BB. enthusiastic and the Lodges prospering in both places.

§

We acknowledge with thanks receipt of the official Boletín of the United Grand Lodge of the Italian Orient, containing the proceedings of that Grand Body for the past current year, as also an invitation to attend a Masonic congress to be held in Lisbon during October, 1914.

§

We are in receipt of the October number of "Aquila," the organ of the Italian

Grand Orient at Rome, containing a very full and complimentary sketch of the history of the A. M. F. It is gratifying to see the foreign Masonic press giving the A. M. F. such favorable notice, this being but one instance in many where we are well and favorably known by the Masonic press abroad, while the York Rite journals of the U. S. A. fondly imagine they hurt us when they ignore us, truly "a Prophet is not without honor, save in his own country."

§

Just as we go to press we have the good news of the organization of still three more new lodges in the A. M. F., one in Vancouver, B. C., one in New York and one in Chicago.

#### THE AMERICAN MASONIC FEDERATION SCORES ONE

Some of our readers will remember that about a year ago four of our BB. were arrested in Portland on the charge of obtaining money under false pretense, to wit: that one F. C. Hunt had been induced to join "Alpha Robert Bruce Lodge," then working U. D., on the representation made to him that said Lodge was working under the Grand Lodge of the A. F. & A. M. of the State of Oregon. Needless to say that this charge was a frame-up, and that Hunt was a stool-pigeon of the Yorks, employed to make the complaint.

Since the complaint was made these BB. have been held under bonds, and it was only on the 19th of last month that the case was tried, and when tried there were two offenses alleged, one the charge of obtaining money under false pretense, the other charging the BB. with violating a statute of the State of Oregon which attempts to prohibit any one from organizing, or attempting to organize, or soliciting any one to assist in organizing, a Fraternal Society, Secret Order, Labor Union or other organization similar in name, purpose or objects to an organization which had existed in the State of

Oregon for ten years past. Our readers will observe that this is a similar law to others passed at the instance of the Yorkists in several of the States. In each case the pretense is made that the law was passed to protect ALL fraternal organizations, but the fact was patent to all that no other organization other than the York Rite seemed to require such protection, and that it was always at the instance of the York Rite that such laws were passed. This particular law was framed by an officer of the York Grand Lodge and the Grand Master boasted that it was the Grand Lodge that put it through, and that the object was to wipe out the A. M. F. in the State of Oregon. A short account of the trial will show whether they succeeded.

The State was represented by the Deputy Prosecuting Attorney, a Yorkist, assisted by a special prosecutor (also a Yorkist) and presumably employed by the Yorkists) our BB. were defended by BB. Schmitt and Haines, both of whom are members of the "Alpha Robert Bruce." The star witness of the prosecution was the stool-pigeon, who acknowledged signing the regular application form which stated that membership in the Lodge which he was joining gave him no right to visit a Lodge working in another Rite, but he claimed that he signed it without reading it, yet he said he had been a school teacher, a lawyer and a real estate agent. His testimony was fully disproven by that of Brother Wheeler, who had been initiated at the same time with him. Brother Wheeler testified that they both—Hunt and he—had fully explained to them the difference between the A. M. F. and the York Rite and told that the two bodies were in no way connected, this testimony was corroborated by several other witnesses for the defense, and even admitted by some of the witnesses for the State.

Most interest was evinced when the State introduced as witnesses Mr. Robinson, Grand Secretary of the York Grand Lodge, and Mr. Malcolm, who described

himself as the Inspector-General of the Supreme Council of the A. A. O. R. of the Southern Jurisdiction of the A. S. A. for the State of Oregon. So much heavy metal was expected to crush the A. M. F. and its representatives completely and entirely, and the Yorkists were much in evidence to witness the crushing process which, however, did not turn out as they expected; in fact, it was a case going to shear and getting shorn. The York Grand Secretary was forced to acknowledge under oath that his Grand Lodge had no Charter of authority from a superior power authorizing them to work, that it was a self-created, and consequently, a "Clandestine" organization. The Inspector General of the Southern Jurisdiction Supreme Council, while he acknowledged that he knew very little of Masonic history, and did not even know the history of his own Council, knew that it had no authority for its existence, that it was self-created, possessed no Charter, and was in consequence, also clandestine. To hear these acknowledgements made by their leaders was a sore blow to the Yorkists, and there is no doubt but that their leaders would have given much if the trial had never taken place, as it showed to many of their members the inward rottenness of the York system and its absolute want of authority, all this could have been shown at any time, had the opportunity been given us, but the press—our only means of ventilating these subjects—has been closed to us through York influence, many of the rank and file of the Yorkists actually believed the falsehoods disseminated by their leaders, and it may be that even some of the leaders were themselves deceived, as it is a notorious fact that the Yorkists know but little, if anything, of Masonry.

The trial lasted three days and the jury, after 44 hours, returned a verdict of not guilty in the case of two of the accused, and could not agree on the guilt or innocence of the other two. All four were confessedly engaged in the organizing of a Masonic Lodge in the State of

Oregon without having first received the permission of the Grand Lodge of the York Rite in that State, the fact of two of the B's being discharged showed that the jury were convinced that the Scottish or Universal Masons were not the same as the York or State Masons, and that the only question considered was the charge of fraud, and that the Yorks failed in getting a conviction with the whole machinery of the State to assist, and, without doubt, put a stop to the same tactics being pursued in the future.

## NOSTRO ORDINE NELL'AVVENIRE

### Le Due Massonerie ("Accacia," Rome.)

I lettori hanno udito parlare spesso di Riti ad Alti Gradi e specialmente quelli Antico e Primitivo a 33-950, Mizraim a 30, nonché di diversi Riti Scozzesi Antico ed Accettati a 330. Le polemiche tra questi ultimi non sono ancora finite, ma anche la parola "Basta" sia per essere pronunciata e le contese per essere sistematiche. E' sorta in America una "American Masonic Federation" che conta Grandi Logge e Logge in sedici diversi stati, dal Pacifico all'Atlantico, ed i cui poteri che riguardano esclusivamente i primi tre gradi—hanno legittima autorità, cosa che non possono provare le Grandi Logge degli Stati Uniti le quali, per quanto forti e numerose non possono giustificare una "legittima discendenza" essendosi come altri organismi europei chiamate "molto proprie". La Federazione Massonica Americana fu fondata nel 1915 ed il 23 agosto di quell'anno riconfermò giuridicamente. I suoi poteri le sono dal Supremo Consiglio di Rito Scozzese Antico e Accettato 330 della Gran Loggia scozzese di Marsiglia (sec. XXI), ora scomparsa, che fu fondata dalla Madre Loggia di Kilwinning (Scozia). Quest'ultima, è assai noto, praticava nel secolo XVIII tutti gli alti gradi scozzesi e templari che poi abbandonò, per l'amministrazione, a corpi speciali,

conservando i tre primi e prendendo posto col N. O (zero) nei quadri delle Logge della Gran Loggia di Scozia. Le origini della Madre loggia di Kilwinning risalgono a prima del 1650 ed è la più antica Loggia che esista al mondo. Il Supr. Consiglio di Louisiana amministrava i primi tre gradi, ma in vista di un lavoro più vasto, poteri furono conferiti all'III. Fratello M. McB. Thomson 330, 900, 960, ecc., affinché convocasse e formasse una "Gran Loggia Intermontana" costituita la quale sorse da essa l'"American Masonic Federation" con una "Suprema Loggia" nel proprio seno. Di questa Suprema Loggia è Gran Maestro Generale il Fratello Thomson e Segretario Generale il Fratello R. S. Spence 330, 900, 960, uno e l'altro già dignitari di tutti i corpi riconosciuti di Scozia (G. L., Supr. Cap. del Real Arco, Gr. Acc. Templ. e Gr. Cons. dei Riti).

La Famiglia Massonica è nell'America del Nord, un organismo ortodosso ma non riconosciuto dal pseudo Rito di York o Massoneria ufficiale. Essa è composta dagli elementi più liberali del paese, molti Italiani vi fanno parte. La sua posizione laggiù è del tutto identica a quella del Rito Filosofico Italiano e del Gran Collegio dei Riti Federati che lavorano sotto la direzione del Fratello Ed. Frosini in Italia, che essa riconosce perchè questi corpi hanno legittima discendenza e seguono gli stessi principi. Il numero degli affiliati alla Fed. Mass. Am. è di circa tre mila; per il 1915 essa ha convocato a S. Francisco (California) un Congresso Internazionale interessante esclusivamente i gradi simbolici della Massoneria Universale e con lo scopo, tra gli altri, di costituire una Federazione Universale di tutte le Potenze Massoniche (senza interposizione di Riti ad alti gradi), nonchè di stabilire gli statuti per tutti quegli organismi che praticano i gradi simbolici, escludendo le questioni di razza, nazionalità, colore, partito politico, o rito. Questi particolari, dice il Gran Maestro Thomson nella circolare di convocazione pubblicata nell' "Universal

Freemason", organo de Federazione Massonica Americana, "non debbono essere un ostacolo all'affiliazione". E' nota infatti l'intransigenza di certe Grandi Logge d'Europa e d'America.

Gli uomini che dirigono quella fratellanza sono molto attivi ed energici e riusciranno certamente nel loro intenti. E sarà anche un bene per tutti perchè le posizioni saranno stabilite e il confusionismo non avverrà più. Ira un paio d'anni, se non prima, avremo due Massonerie nel mondo: una ortodossa e non ufficiale, e l'altra. La prima darà, e dà anche oggi, il buon esempio cercando di riunire le forze sparse o poco numerose in un unico fascio, mentre l'altra—malgrado i tentativi fatti diverse volte—difficilmente riuscirà a fare altrettanto. I vantaggi di questa unione sono cislabilissimi a chiunque, e non fa mestieri intrattenervisi. Computa la federazione mondiale per i gradi simbolici sarà poi definita quella degli Alti Gradi dei Riti Ortodossi ed Antichi. Esiste già una Confederazione del SS. CC. 33o del R. S. A. e A. autentico, in contrapposizione a quella che ha per punto di partenza il Rito di Charleston; essa si compone di circa 30 Supremi Consigli. Crediamo di sapere che la Confederazione degli Alti Gradi verrà modellata sul tipo del "Gran Consiglio dei Riti di Scozia" che ora amministra tutti i Riti e gradi che non sono sotto il controllo della G. L., Supr. Gr. Cap. R. A. o Gr. Accampamento Templ. in quel paese. A capo vi è un Sovr. G. M. G. e si divide in tante sezioni quanti sono i Riti rappresentati, e viene così evitata la concorrenza ed il confusionismo. Questo Gran Consiglio dei Riti è l'unico nel mondo che possa conferire i veri gradi superiori scozzesi antichi ed accattati, per la semplice ragione che i gradi dei Riti detti Scozzesi attualmente esistenti, furono o "copiati" o "battezzati" scozzesi e l'"Universal Free Mason" già citato pubblicò numerosi documenti in merito. In America questo Supremo ed Antico Corpo è rappresentato dei detti FF. Thomson G. M. e Spence

Gr. Segr. i quali sono a capo degli Alti gradi Scozzesi in quel Continente e di cui a titolo d'istruzione per i FF. riporteremo i titoli. Si vedrà che vi è una differenza de quelli ufficiali sia nell'ordine di numerazione che nelle denominazioni; non per questo essi sono meno veritieri sono veramente "scozzesi."

#### MASSONERIA AZZURRA

Loggia Simbolica 1-3o

- 1o. Apprendista Inscritto.
- 2o. Compagno dell'Arte.
- 3o. Maestro Muratore.

#### MASSONERIA ROSSA

Capitoli 4-14o.

- 4o. Marinaio dell'Arca Reale.
- 5o. Maestro di Marca.
- 6o. Scala di Giacobbe.
- 7o. Maestro Segreto.
- 8o. Maestro Perfetto.
- 9o. Maestro per Curiosità.
- 10o. Prevosto e Giudice.
- 11o. Soprano delle Fabbriche.
- 12o. Grande Architetto.
- 13o. Maestro del Real Arco.
- 14o. Maestro della Sacra Volta

#### MASSONERIA VERDE

Capitolo dei Principi Muratori  
15-17o.

- 15o. Eccellente Muratore.
- 16o. Eccellmo. Muratore.
- 17o. Princ. di Gerusalemme in due parti: 1o. Cav. della Spada; 2o. Principe Muratore.

#### MASSONERIA NERA

Prima Serie: Consiglio 18-26o.

- 18o. Cav. della Rosa-Croce di S. A. drea.
- 19o. Cav. d'Oriente e d'Occidente.
- 20o. Ordine della Corda Sgarlatta.
- 21o. Ordine dell'Amor Fraterno.
- 22o. Principe di Babilonia.
- 23o. Prete del Sole.
- 24o. Prete d'Eleusi.
- 25o. Cav. della Morte.
- 26o. Cav. del Serpente e Bronzo.

Secondia Serie: Consiglio di KDS  
27-30o.

- 27o. Cav. di Roma e Costantiniana.
- 28o. Cav. di S. Giovanni.
- 29o. Cav. del S. Sepolcro.



30a. Off. KDSH. (Kadosh)

MASSONERIA BIANCA.

31a. Casa della Saggezza od Ordine  
Sacerdotale del Tempio.

32a. Parola Madre o Principe del Real  
Segreto.

MASSONERIA PURPUREA.

33a. Sovr. Gr. Isp. Gen., Comandatne  
del Consiglio.

Chi si è occupato della questione degli Stuardi in rapporto ai gradi Templari, e della Muratoria Operativa nella Gran Bretagna ed Irlanda si accorge subito delle strette relazioni, tra l'antica Mass. p. es. quella moderna speculativa, esistenti in questo sistema. D'altra parte non si può parlare di invenzione di gradi, perchè nei Paesi anglo-sassoni le giurisdizioni ed i controlli sui Riti vengono e vennero stabiliti con grande cautela. Il Gr. Cons. dei Riti di Scozia è l'erede legittimo degli Antichi Sistemi in seguito a varie fusioni e per essersi i suoi dignitari tempo addietro, fatti iniziare negli Ordini con marca massonica più conosciuti e per aver ottenuto le Patenti costitutive necessarie per creare, come fecero, un organismo nazionale del più alto grado nel seno del loro Gr. Cons. dei Riti.

Per ritornare alla F. M. A. e terminando, vogliamo aggiungere che essa è riconosciuta da molte Potenze Massoniche di cui si parla raramente, ma che però esistono e lavorano sul serio. In Inghilterra ha sede, p. es., una "Gran Liggia della Gran Bretagna ed Irlanda" per i primi tre gradi, composta dagli elementi democratici del tre Regni Uniti. Questo Corpo è in contrapposizione a quello ufficiale che in questi ultimi tempi, non si sa se armato per i progressi della predetta L. o perchè è vivamente sentito il bisogno di lavorare per l'Umanità, comincia a protestare il suo liberalismo ed eccitarlo ufficialmente i FF. ad occuparsi di questioni massoniche che non siano esclusivamente la beneficenza ed i... banchetti sociali. Uguali organismi esistono in Italia, Francia, Germania, Rumania, Svizzera, Spagna, Portogallo, Turchia,

Nicaragna, Rep. di San Salvador, Argentina, Messico, Egitto, Cuba, Brasile; se ne sta costituendo una in Australia; lavorano in Asia ed in Arabia e Russia. Noi crediamo che i Liberi Muratori che sanno vedere le cose al disopra delle piccole competizioni di priorità o di numero, apprezzeranno questo movimento il quale può essere e non è una turlupinatura. Bisogna ricordare anche che i tempi sono cambiati e che torna più utile dire il vero ed agire correttamente, che spacciare frotte di qualsiasi genere. Gli organismi non ufficiali qualche volta, anzi molto, passato un periodo di confusionismo e di altri incidenti dovuti alla preparazione, sanno lavorare per un beneficio effettivo dell'Umanità; lo zelo e l'amor proprio li muove. Anche la Massoneria ufficiale in ogni paese ha avuto ed ha i suoi periodi critici; l'energia e la tenacia fanno sormontare gli ostacoli, e lo sanno bene, p. es., i FF. del Rito Simbolico Italiano.

Ben venga la Massoneria Artodossa e si propaghi; l'ideale sarebbe certo una sola Massoneria, ma tempi e uomini non la vollero e del posto ce n'è per tutti. L'Unità nella Diversità è quanto l'Iniziatore Libero Muratore contempla con la sua mente serena.

Filaete, M. M.

San Francisco, Cal., 1913.

#### EDITOR MAGAZINE:

On the evening of September 24, the Rite of Masonic Baptism was put on by Cosmos Lodge No. 5 in the presence of some two hundred invited guests. The recipients of this marked manifestation of our favor being the two sons of the J. D. Bro. C. C. Cloer, and the son of S. S. Bro. Oscar White.

The Altar of the Lewises was tastefully draped in blue and decorated with flowers and the Symbolic Emblems used in the Rite consisting of the tri-branched Candlestick, surmounted by beautifully fluted and decorated colored candles. Vessels of arc, containing the oil, wine, water, honey, milk and salt; the urn of

flame, the pot of incense, the bread and fruits. There was also the Square, Level, Perpendicular and Veil; and suitably inscribed medals of silver for each Nophite commemorating to him all his days the happy occasion of its bestowal.

After the remarks preliminary, flowers were distributed to everybody present, whereupon, after the pledges of the god-parents were heard, the degree was conferred by Dr. W. E. Poole, A. P. M. of the Lodge.

Following this, refreshments were served in the Banquet Hall and dancing followed until a late hour.

Thus, for the second time in more than a century has Cosmos Lodge exemplified this beautiful liturgy which has come down to us out of the dim vistas of the past, transmitted to us by Scotia's sons.

The first occasion in which we put on this ceremony was November, 1911, when it was conferred upon the son of P. M. H. A. Deline and the two sons of P. M. Albert E. Spencer, now of Sydney, N. S. W.

The officers of the Provincial G. L. of California honored us with their presence and made felicitous remarks upon the enterprise and energy manifested by Cosmos Lodge. We had visitors from Oakland, South San Francisco, San Jose and Vallejo with us and delegations from all the City Lodges.

Too much praise cannot be given to Brother F. G. Lopez, R. W. M. of Cosmos Lodge, who supplied an amplified revised version of the translation of the liturgy, and who, with the committee in charge, did yeoman service in making the function the unqualified success it was.

The committee in charge consisted of the following BB.:

On Liturgy—Bro. F. G. Lopez, R. W. M.; Dr. W. E. Poole.

General Committee—H. A. Deline, P.M.; L. Howard, S. W.; G. Mannels, J. W.; G. H. Woodville and A. M. Samuelson.

Fraternally,

W. E. POOLE,

Secretary.

## FROM THE "SCOTTISH FREE MASON"

### TAM M'PHAIL JOINS THE CRAFT

Dear Mr. Editor:—Some o' your readers'll be wondering wha Tam M'phail is? They'll ken aboot that bye an' bye; in the meantime, it'll be sufficient tae see that I come o' a guid auld Hielan' family, am a Burges o' the ancient Cey o' St. Mungo, and am a married man wi' two-three o' a family. An' hearing that ye were gaun tae start a Masonic paper, I thocht I micht dae waur than let ye ken what my experience was o' Freemasonry in particular, an' a' things in general. My reason for daeing this is that the younger members o' the Craft may tak' a lesson fra my experience, an' no be o'er ready in lettin' it be kent that they hae joined the Craft. Of coorse, there's naething to be ashamed aboot in joinin' sic an ancient an' honourable Order, but some o' us in oor anxiety tae fratelnise sometimes fa' an easy prey tae the sharp an' unscrupulous moocher. At least, this was my experience, an' I hae nae doot it has been the experience o' a wheen mair.

Ye ken, when I joined the Freemasons I wasna a'thegether a mere youth. I had been married tae oor Meg for a guid wheen years, and there had been a large increase o' oor family welth in the shape o' a lot o' wee M'Phails, that night hae put the thocht o' Freemasonry oot o' mi' head. But Meg says I've been naething but "a muckle sump" a' ma' days, an' that I never cood think o' onything seriously for five minutes at a time. Nae doot this is the reason she snapped at me like a cock at a grosset that night I proposed rae marry her. Indeed, I hae some doots yet wither I proposed at a' or no, but I'll maybe tell you something o' oor courtship by an' bye. 'In the meantime I've tae tell ye o' ma' Masonic experience.

Weel, as I was saying, I was a quite a youth when I joined the Craft, but I had a' the fire an' enthusiasm o' youth for ma' new hobby, and the first thing I did

efferting made was tae gang an' buy a new pair preen, nearly as big as a five shillin' pece, wi' the square and compasses bossed on it, an' a keystone tae hing tae ma watch chain. Of coorse I learned afterwards that I had nae richt tae dae this, but what, betwix ignorance and enthusiasm, I was fairly carried awa'. Losh, bless yoh, Sir, if you had seen the glour o' Meg gied when I let her see the things. She was fair dumfooned, an' seemed tae lose a' reason, an' the only sense I cood mak' 'cot o' what she said was something like, "wiser-like if ye had bocht bits tae the weans, than squander yer siller on sic trumphery as that." Bit, ye ken, women are quite unreasonable at times, an' altho' bor Meg's ane o' the best that ever lived, she seems tae think that I can dae naething richt. I needna say that I did na' relish her remarks, especially as she had been bothering me for the last two months tae buy her a fine brooch she had seen in a sale shop window; an' during a' that time there hadna been a single word aboot bits for the weans. Among the first o' ma Masonic experience was a tift wi' Meg. Ye ken she has a tongue that wad clip clouts ance she begins, an' I can tell ye she didna spare me for the first two or three weeks. If I happened tae get a dram she wad share tae open on me wi' something like the following: "Oh, aye, awa wi' your drunken Masons again!"—even tho' I wis jist hame frae a meeting o' oor Kirk Deacons.—"A fine job you'll mak' o' 't, you'll see what the Masons'll dae far ye when the weans an' me are in Barnhill, an' yersel in Gartnavel, whaur ye should hae been gang syne. A fine 'irn ye'll wind us, Tam, I'Phail. An auld full like you joining a sic crew." An' when I wad interpose wi' Hits, tits, Meg, ye dinna ken whit ye talkin' aboot, she wad reply, "O, its a very weel for you, Tam, tae say I do. I ken whit I'm talkin' aboot, you that is naething a' dae, but rise in the morning an' gang tae your wark, while I'm left here wi' the weans, wondering how the rent's tae be payed." Of

coorse, this kin' o' logic's unanswerable, an' I haud my tongue for fear I might fare waur. But if Meg wasna pleased wi' my preen an' keystone, I can tell ye they were highly admired by my brethern, the first meeting I gaed tae after I bocht them. Oh my, Tam, whaur did you get the preen? My, sic a beauty; it wad maist dae for a shield, and sic like exclamations and admirations were bandid aboot on a' sides, while aye ignorant fellow, if I may be excused ca'ing a brither that, asked whaur I got the coffin plate. But I kent it wis jist envy on his part, for mine wad hae made half a dozen o' his at least. Dae ye ken, I taen a knid o' scunner at that fellow ever since, and whenever I see him sporting a Masonic jewel, I mak' it a point aye tae get ane faur bigger than his. Ye'll maybe think this is an indication o' vanity, but its naething but even doon enthusiasm for the guid o' the Order. But if ma preen took the shine oot o' a wheen o' them that nicht, I can tell ye my keystone fairly flumaxed them. Ane o' them asked if I had made it masel' aa' anither asked me if it wis a bit o' the Municipie Buildings. The blockheeds, if they had jist taen time tae think, they might hae seen that the making o' sic a thing wasna in ma line at a'. I'm a weaver tae trade, an' could nae mair hae made sic a thing than I could hae jumped tae the moon. An' as for it being a bit o' the Municipie Building foundation stane, it wasna stane at a', but guid clean solid mother pearl, made oot o' the doup o' an auld snuff box that belonged tae the family. I got Andrew Tyler tae mak' it, wha's kind o' handy that thae kind o' jobs, and I think hae made no a bad job, tetter a'. It's maybe a shade tae the big side, but that makes it a' the better seen, and whit else are sic like things but for tae be seen. They're fine advertisements, especially tae sma' business men like me. Ye ken I'm a cork weaver, that means a manufacturer on a sma' scale. But, of coorse, it wasna wi' an eye tae business that I got thae things; it wis jist tae let

folks see that I wasna ashamed o' the Order, and that I wis ready take mak' freens wi' a' o' a like kind.

But maybe I'm trespassing on your space, an' as this is merely an introductory letter, making the announcement that I hae joined the Craft. In my next if it's agreeable tae ye, I'll gie some account o' hoo I wis received by some o' the brethren o' ither Lodges. I intend tae tell ye o' a visit I made tae a sister Lodge, an' hoo I got on in ma examination. In the meantime, I remain, yours fraternally,

TAM M'PHAIL.

#### MASONS OF 92 LODGES DISBAND AT PANAMA AND SAY ADIEU

Pedro Miguel, C. Z.—The Pedro Miguel Masonic Club has held a disbanding banquet in the Pedro Miguel hotel. The president, John Kane, was toastmaster. There were addresses by John A. Walker, M. L. French, Alma White, F. H. Whitney, J. W. Sweeney and Dr. Curney.

The club numbers among its members Masons from 92 different lodges and 24 states, as well as from England, Ireland, Scotland, Canada, Mexico, Costa Rica and Alaska.

E. P. Matter represented Alexandria-Washington, No. 22, the lodge where "The Father of his Country" presided as master.

One of the features of the evening was an address by Frank H. Whitney on "Forty-five Years a Mason."

The club was organized on June 8, 1909, being a continuation of the Paraiso Sojourners Club, and had always maintained a good membership, even after the advent of the various Masonic bodies on the isthmus.

The last officers were: President, John Kane; secretary, Ira M. Showers; treasurer, F. R. Curney; chaplain, Frank H. Whitney.

There have been few influences in the Canal Zone that worked so strongly for

fellowship as the Masonic club. Coming from many parts of the world, the members of the various lodges established connection on their arrival and the disbanding of the organization will not prevent them from keeping in touch with each other after they leave the zone.

#### TO SECURE GOOD ATTENDANCE.

1. Have the Lodge room comfortable, scrupulously clean, and attractive.

2. The Master must know and perform the work impressively. Slipshod work will ruin any Lodge. He must see that his officers know their duties and perform them properly; and conduct the business according to the rules, without talking too much in the chair, or letting matters drag.

3. The Secretary must be prompt, efficient, affable—permit no one to get behind in dues, make his records in a neat, business way and be on time.

4. The Director of Ceremonies should welcome and accommodate visiting brethren and members, and see that others are also attentive.

5. Members must make an effort to be orderly and social.

6. At Lodge meeting have a ten-minute, no longer, talk or address on Masonic subjects, but give the "talker" due notice, telling him to be fully prepared and not to occupy more than ten minutes.

7. When there is time, one who is qualified could read some selection from a Masonic book or journal, and if desired have a half-hour discussion upon it.

8. Never be tiresome, encourage all to participate in the business, etc., and keep the talkative brethren within bounds.

9. Don't keep late hours, or let things drag. Have a live meeting, even if it does not last more than half an hour. —"The South Australian Free-mason."

## LIST OF LODGES.

## Notice.

The American Masonic Federation's Offices are located in the Monadnock Block, Jackson Blvd., No. 539, Telephone 1-3131, Chicago 2639. Lew F. Stapleton, D. D. G. O., Chicago, Ill.

Echo Lodge No. 48, Chicago. Meets every Tuesday evening at their Hall, 1555 W. Division St., S. Odalski, R. W. M.; J. Gasiorowski, Sec. All Masons welcome.

Officers of Angel City Council of Kadosh Los Angeles, elected for the ensuing term:

W. H. Dundon, Council Sup. Dep.  
H. E. Caldwell, E. C.  
F. J. Blust, Marshal.  
F. P. Toone, Capt. General.  
A. Amy, Central Capt.  
E. J. Owen, Orator.  
L. A. Wunschel, Chancellor.  
L. A. Wunschell, Treasurer.  
A. Schroeder, Introducer.  
Nick Xeplates, Expert.  
H. Sonin, Master of Ceremonies.  
N. Schwartz, Captain of the Guard.  
Oscar Krause, Tyler.

## DATE OF MEETING OF LODGES.

Michigan.—First and third Fridays, at 318 Woodward Avenue, Detroit.

Euphrates No. 41—Every Thursday at Euphrates Hall, 318 Woodward Avenue, Detroit.

Lodge St. Clair No. 33, meets first and third Mondays of the month at 180 Washington street, Chicago, fourth floor of the K. of P. Building. John Mirable, Right Worsh. Master.

Trinity Lodge No. 44, meets first and third Wednesdays of each month at the Masonic Hall, 1923½ First Ave., Seattle Wash.

G. Garfield Lodge No. 6 meets every second and fourth Thursdays, 161½ South Main street, Salt Lake City, Utah.

St. John's Lodge No. 8 meets every

Tuesday evening at 8 p. m., 542 South Spring street, Los Angeles.

Rob. Roy Lodge meets every Friday night, 542 South Spring street, Los Angeles

St. Andrew, Seattle Wash.—Meets at 1923½ First Ave. every Thursday at 8 p. m.

Robert Burns Lodge meets on the second and fourth Wednesdays, same place

Harmony Lodge No. 15 meets first and third Wednesdays in K. of P. Hall, 67 South Second St., San Jose, Cal.

St. Johannis, San Francisco, Cal.—Meets at "German House," Polk street, first and third Thursday of each month.

Palestine, San Francisco, Cal.—Meets at 301 Leland Ave. every Monday at 8:15 p. m.

Eureka, Panama—Meets first and third Tuesdays at 7:30 p. m.

Thistle, Spokane, Wash.—Meets in "Unique Hall," 612½ Main Ave., every Tuesday at 8 p. m.

Caledonian, Tacoma, Wash.—Meets at "Masonic Temple," corner Ninth and Tacoma Ave., every Thursday at 8 p. m.

Walhalla, Los Angeles, Cal.—Meets at 244 South Spring street every Wednesday at 8 p. m.

Columbus, Willisville, Ill.—Meets at "Miner's Hall" every third Monday of each month.

Savoy, Chicago, Ill.—Meets at 134 West Randolph St., first and third Fridays at 7:30 p. m.

Cosmos, San Francisco, Cal.—Meets at 402 German House Hall, Turk street, second and fourth Fridays in each month at 8:15 p. m.

Geo. Washington, Ole Elum, Wash.—Meets at "Forester's Hall," Ole Elum, first and third Monday at 8 p. m.

Bon Accord, Centralia, Wash.—Meets at 109 West Main street every Thursday at 8 p. m.

Acacia Lodge No. 2, A. A. S. R., of Wyandotte, Mich., every Monday evening at 8 p. m. Regular on or before full moon.

Justice Lodge No. 2 meets on the first and third Saturdays of each month in the I. O. O. F. Hall, Diamondville, Wyo.

Viking Lodge No. 75, A. A. S. R., meets every Friday evening at 1225 Milwaukee avenue. A. Busch, R. W. M.; Arthur P. O. Skaaden, 1321 N. California ave., Secretary. All Masons cordially invited.

Provincial Grand Master of Illinois—Julia Kaczanowski, 1318 West Erie st., Chicago, Ill.

Secretary Provincial Grand Lodge of Illinois—W. H. Humphreyville, 1301 West Huron st., Chicago, Ill.

Golden Star Lodge No. 3, San Francisco, meets every Tuesday night at 8 p. m., at the German House, Turk and Polk streets, Hall No. 7, fourth floor. A. E. Harrison, R. W. M., 1213 a Stott st. H. A. Rayne, Secy., 657 Hayes st.

Caledonia Lodge No. 29, of Tacoma, Wash., meets every Thursday evening at its lodge room in Masonic Hall, corner of Ninth street and Tacoma avenue, at the hour of 8 o'clock. All Masonic brethren in good standing are invited to meet with us. J. B. Keener, R. W. M., and J. Ram melsberg, Secretary.

Kilwinning Lodge No. 28 meets every Friday evening at 8 o'clock p. m., in the Auditorium Hall, 208½ Third st. R. W. M., H. J. Roberts. Secretary, H. M. Dick erson.

Glenlivet Lodge meets on every Wednesday evening, at 8 o'clock, at 222 a Georgia street, Vallejo, Cal.

Providence, Helper Utah—Meets in "Flain Hall" every Saturday at 8 p. m.

Golden Thistle, San Francisco, Cal.—Meets at "German House," Turk streets, first and third Wednesday in each month.

G. Garabaldi, Seattle, Wash.—Meets at 1923½ First avenue, every Monday at 8:30 p. m.

Kilwinning No. 19, Seattle, Wash.—Meets at 1923½ First Ave. every Sunday at 10 a. m.

Robert Burns Lodge meets second and fourth Wednesdays at 1932½ First Ave., Seattle, Wash.

**Caaba.**—The name of the sacred black stone preserved in Macca and revered by all followers of the Prophet Mahomet, and had been so revered by the Arabians from time immemorial. It is referred to in the work of the degree of Nobles of the Mystic Shrine.

**Caballa.**—Originally the traditions of the Fathers or Elders, that part of sacred doctrine not contained in the written word which was the property of all, but rather a secret commentary on, and addition to the written word only known to the initiated Adepts. Much of the teachings and traditions of the Cabala are interwoven in the liturgy of the higher degrees of several Masonic Rites.

**Cabala, Knight of.**—The Elgatieth degree in the collection of the French Metropolitan Chapter.

**Cabalarians, The very Honorable Order of.**—One of the many derivative societies organized in the 18th century in opposition to Freemasonry. It is related that the presiding officer called the Grand Cabalarian sat astride a hobby-horse with a Fools cap on his head, using a knotted whip as a gavel to keep order.

**Cable Tow.**—"The tracing board" of an Entered Apprentice is usually enclosed within, or surrounded by a knotted and tasseled cord technically called the Cable Tow, and is held to be emblematical of the tie of Brotherhood which should unite the whole fraternity. (See Hosea xi.4.) "I drew them with cords of a man, with bands of love." The Tassels refer to the four cardinal virtues, and the knots have an esoteric meaning. The Cable Tow has also another practical use and meaning known to all Masons, to whom it also has a symbolic length, which length differs in the several degrees of the Symbolic Lodge. Within which length the Brother is bound to travel to assist another brother or to attend his Lodge.

# The Universal Free Mason

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## OFFICIAL

### Special to Deputies and Secretaries.

We earnestly desire the organizers and secretaries of Lodges to understand that it is imperative that the laws governing the issuance of supplies from the Grand Secretary's office be strictly complied with. Of late it has been brought to the attention of the Grand Lodge that a number of Secretaries were having blanks, etc., printed for use in their Lodges, and that organizers were using application blanks of their own manufacture. This is positively wrong. The law as it now stands: Article 10, Sec. 2, page 11, reads: "All charters of erection or confirmation are issued by, and remain the property of the Supreme Lodge. All diplomas, OFFICIAL FORMS used by the Lodges, and semi-annual cards SHALL ISSUE ONLY from the Supreme Lodge."

There are several reasons why this law should be rigidly enforced. One is that the official forms shall be censored by the Executive Board, so that their correctness can be vouched for by that Board, and the Supreme Lodge's sanction given to the same, and another is that all official forms, blanks, etc., are kept on hand by the Secretary General and as these supplies cost a great deal of money, it is necessary that they be supplied from that office, thus ensuring a timely dissemination of these supplies. Under the law, as quoted, it is imperative that all official forms be issued by the Secretary-General, thus ensuring their correctness, and the excuse that Lodges can get their forms, etc., printed at home, and save a trifling expense is not tenable, and cannot be sustained.

It has lately come to our knowledge that application blanks used by organizers, were not the official blanks, and were not authorized by the Supreme Lodge, hence, all trouble threatened from their use became the trouble of the organizers and cannot be shared by the Supreme Lodge. This applies to Lodge Books, etc. The Supreme Lodge has had made purposely for the use of daughter Lodges a set of books at a cost of several hundred dollars, and the same remain as dead stock in the office of the Secretary-General, while they should be in the hands of all the Lodges. The excuse they make is that they have cheaper books, bought by them at home. We desire to state that these books, provided by the Lodges from any other source than the Grand Secretary General are NOT OFFICIAL and will not be recognized as such.

We desire to call the attention of the Lodges and BB. that when they send to this office for Rituals, we desire that they order cloth-bound ones, as we are overstocked on that kind and the paper ones are understocked. As we have them printed in Scotland, we like to send a general order for all kinds, at one time. Besides, the cloth-bound ones are much the best.

President Thomson was in Los Angeles on December 16 and it is reported that the Lodges had a most enjoyable time, and that his presence amongst them has stimulated them to greater action. He organized a Ladies' Lodge and set the sisters to work. Brother Wm. B. M. Beverley is appointed Lodge Deputy of St. John's Lodge.

## SCOTCH MASONRY

(Continued.)

Matters of late have so shaped themselves that it becomes necessary to digress from our regular line of thought, and take up a subject that seems of particular interest, through events occurring in Oregon, touching the regularity of the American Masonic Federation. It seems that the State of Oregon, in following the crude and illogical course pursued by New York, Massachusetts and other states, many years ago, has had placed upon its statute books an enactment that seemingly would prevent any other body of Masons from doing business within the state.

It would seem entirely unnecessary to refer to it here, as the whole matter has been thrashed out many times in the courts, to the chagrin and discomfiture of the authors, but, in the light of other events we deem it pertinent to deal with the subject at this time and in this place.

The American Masonic Federation is a corporation, organized under and by virtue of the laws of Idaho. It was incorporated September 21, 1907, and its existence has never been questioned until the statutes of Oregon were invoked, and the constitutionality of the aforementioned enactment tested, as far as a nisi prius court could test it. The result of that test was given to our readers in the last issue of this magazine. We have before us a copy of that bill, but as it is too lengthy to insert here, we will just refer to it by its title, so that our readers can easily find it in the Oregon Statutes. It is entitled:

"An Act to amend Sec. 2202 of Lord's Oregon Laws, the same being Section 2090 of Bellinger and Cotton's Annotated Codes and Statutes of Oregon, as amended in Chapter 176 of the Laws of 1907."

We have only to do with Sec. 3 of said Act, and will, therefore, quote that section in full:

Section 3. The word, "person," hereinafter used in this Act shall include every

man, woman and child, and every association, voluntary or incorporated, and every corporation whatsoever in this state or coming into this state. The words, 'order, society or organization' hereinafter used in this Act shall include every labor organization or association or fraternal council or brotherhood, or order of men or women, as well as all secret societies and fraternities of every name and nature now authorized, CHARTERED and recognized by a parent order, society, or organization holding THE ORIGINAL CHARTER thereof in the United States of America. The words, 'parent order, society, or organization' shall be construed to mean and include THE HIGHEST BODY in any such order, society or organization exercising administrative jurisdiction over all subordinate bodies of the same order, society or organization elsewhere situated in the United States."

We further quote, Sec. 5:

"Section 5. Any person representing or claiming to represent any order, society or organization defined in this Act when not entitled or authorized so to do, and soliciting, inducing or persuading persons to become members of a like order, society or organization defined in this Act and alleged to be of like authority, object and purpose but of superior right, and claim to the order, society or organization recognized in this state or by the parent thereof in these United States when, in truth and in fact, any such order, society and organization IS NOT AUTHORIZED, CHARTERED OR RECOGNIZED BY A PARENT ORGANIZATION WITHIN THESE UNITED STATES, but by the representations, inducements and persuasions aforesaid seeks to make it appear or deem alleged that the only true right held or possessed is in the persons so representing, inducing or persuading or in the order, or society alleged to be represented by him not then authorized, chartered or recognized in the United States shall be deemed



ed to have violated the provisions of this Act and be guilty of a misdemeanor."

There is much more of this Act that might be quoted, but the foregoing is sufficient to illustrate this article. We are given to understand that at the trial of the B.D. (see the editorial columns of our last issue) that the Grand Secretary of the Grand Lodge of Oregon, testified that the Grand Lodge of Oregon had no Charter, and never had one, authorizing it to transact Masonic business in the State of Oregon or giving it any standing as a Masonic body.

In support of this statement and in confirmation of the same, we state from their own history that the first Masonic business transacted in the State, then Territory of Oregon, was the organization of Multnomah Lodge No. 84, at Oregon City, Oregon Territory, under a charter obtained from the Grand Lodge of Missouri, delivered to them on the 11th of September, 1848. The next Lodge organized was Willamette Lodge No. 2, at Portland, under a dispensation issued by the Grand Lodge of California, on the 5th day of July, 1850. This Lodge was chartered by the Grand Lodge of California, January 4, 1851. It will be well here to quote accurately the exact language of their history, as it does not satisfactorily appear whether or not they actually received a charter.

"As the records show that a meeting was held January 4, 1851, at which time Brother May presented the new charter, and that one petitioner, Noah Newton, was initiated, and upon the following evening a new set of officers were elected and installed. No mention is made of any ceremony of Constitution, or of a proxy from the Grand Master for that class of work, but it is presumed that these powers were conferred upon Brother J. P. Long, and that he conducted the ceremonies in due form, as he is mentioned as acting Grand Master in the installation of officers."

The third Lodge organized was Lafayette Lodge No. 3, which received a dis-

pensation from the Grand Lodge of California in May, 1851. The record shows, also, that on the 9th day of May, 1851, a charter was issued by the Grand Lodge of California. We will now come to the real issue, viz: the formation of the Grand Lodge of Oregon. The following is taken from their historical records.

"The initiatory steps looking to the organization of the Grand Lodge was taken by a convention of Masons held in the hall of Multnomah Lodge No. 84, at Oregon City, August 16, 1851, of which Brother Berryman Jennings was president, and Brother Benjamin Stark was secretary. After mature consideration of the purposes of the assembly, it was resolved to invite the Lodges to send regularly accredited representatives to a subsequent meeting, to be held in the same place upon the 13th of September following. Circulars containing a report of action and conclusions of the convention were sent to each of the three Lodges, and upon the day appointed the following Brethren appeared: Brothers John C. Ainsworth, R. R. Thompson and Forbes Barclay, representing Multnomah Lodge No. 84; Bros. John Elliot, Lewis May and Benj. Stark, representing Willamette Lodge No. 11; and Brothers William J. Berry, H. D. Garrett and G. B. Goudy, representing Lafayette Lodge No. 15.

Temporary organization was effected by choosing Brother John Elliot chairman, and Brother William S. Caldwell, secretary. A committee on credentials and order of business was appointed, consisting of Brothers John C. Ainsworth, John Elliot and W. J. Berry, W. M.'s of their respective Lodges, who, after examining the charters and records of the Lodges, and considering the questions referred to them, the principal one of which was the constitutional authority of the officers and representatives present to organize a Grand Lodge, unanimously reported substantially as follows: That they found full official representation from each of the three Lodges, to-wit: Multnomah No. 84, of the Grand Jurisdic-

tion of Missouri; Willamette No. 11, of the Grand Jurisdiction of California; and Lafayette No. 15, of the Grand Jurisdiction of California; that each was a regular Lodge, working under a legal charter, and that there being present a constitutional number of Lodges, they had the right, under ancient usages, to form for themselves a Grand Lodge, which findings were unanimously approved. A committee of five was appointed to prepare a Constitution for the Grand Lodge for the Territory of Oregon, after which the convention adjourned to meet at 7:30 a. m., September 15, 1851."

Thus was the Grand Lodge of Oregon formed, a self-constituted body, without a vestige of authority, except "ANCIENT USAGES." Three subordinate powers organizing a Grand Body, and conferring upon it Grand Powers, without the authority of a superior power, co-equal and co-efficient with its Grand Organization.

Immediately after the formation of the Grand Lodge of Oregon, the chartering of subordinate Lodges commenced. The first to be chartered was Salem Lodge No. 4; this was followed by Olympia Lodge No. 5, Hillsboro No. 6, Temple No. 7 of Astoria; Steilacoom No. 8 of Washington, Jennings No. 9 of Dallas, Ore., and so on ad libitum.

The foregoing is taken verbatim from the historical records of this said Grand Lodge, and we leave the matter with the daughter Lodges of its creation to take notice, and compare their authority with that of the daughter Lodges in Oregon, chartered by the American Masonic Federation. From the viewpoint of the Civil Law, the American Masonic Federation, as a corporation, was licensed, to do business in that state under the laws of Oregon long before the passage of that law, and its application to that Body cannot be sustained for Constitutional reasons. The Constitutional provisions of the United States declares against any retroactive laws by the State Legislatures, and more strongly against ex-post facto laws, and the prosecution of members of the

A. M. F. under this law is not only objectionable, but a constitutional outrage.

We are creditably informed that the said law was drafted at the instance of the Grand Lodge of Oregon, by its officers and presented to the Legislature, and readily passed, and the action of the said legislature, well lauded by the W. Grand Master of that Lodge in his annual addresses delivered before that body in 1911, shortly after its passage. All this, we understand, was brought out at the trial and the jury made well acquainted with all the facts and their verdict shows that they well understood them.

Now, as to authority to organize Masonic Bodies, it is self-evident that the creature cannot exceed the creator. In the state of Oregon, three Lodges, one constituted by the Grand Lodge of Missouri and two by the Grand Lodge of California, met and created a Grand Body, with no authority, except the bare fact that they were Masons, working in a subordinate sphere, with authority from a Grand Body, which body was not even consulted in the premises. They stated they organized under a claim of right, according to "Ancient usages." It may be well to consider this question of "ancient usages." The Grand Lodge of Missouri, was a self-constituted body, created by three subordinate Lodges, viz: Missouri Lodge, No. 1, chartered by the Grand Lodge of Tennessee; St. Charles Lodge No. 2, also chartered by the Grand Lodge of Tennessee; and Joachim Lodge No. 2. The latter Lodge has no history, and nothing is known of its origin. History tells us these three Lodges held a convention on April 21, 1821, and formed the Grand Lodge of Missouri. Its parent, the Grand Lodge of Tennessee was formed in the same way on December 27, 1813. This convention was formed of representatives from Lodges chartered by Kentucky and North Carolina. Kentucky was created in the same way on the 13th day of October, 1800. North Carolina was first formed by a charter issued from the Grand Lodge

of Scotland, 1771, but in 1787, they surrendered this Charter and held a convention at Hillsboro, that state, and constituted themselves a Grand Lodge. This is an epitome of the antecedents of the Grand Lodge of Oregon, so far as the first Lodge was chartered from Missouri. The other two being chartered by California, demands a brief reference to the authority of that state. The Grand Lodge of California was created on April 19 1850, by representatives from three Lodges, viz: California Lodge No. 13, Connecticut No. 75, and Western Star No. 98. California Lodge was chartered by the District of Columbia Nov. 9, 1848; Connecticut Lodge, by the Grand Lodge of Connecticut, January 30, 1849, and Western Star Lodge No. 98 by the State of Missouri May 10, 1848.

Enough has been said to show that every Grand Lodge of the several states of the United States, known as the York or American Rite are or were self-constituted. The most of the original 13 states held Charters from England, Ireland or Scotland, but after the war of the Revolution they surrendered them to the original donors and created for themselves Grand Lodges to their own liking, and it is from these that nearly all the Western states derived their right called "Ancient usages."

This obnoxious enactment on the Statute books of the state of Oregon, was passed for the purpose of interfering with the operations of the American Masonic Federation in that State. It was conceived in sin and brought forth in iniquity. Its production is a monstrosity, and does little credit to its author. Its purpose is easily manifest, but its production is an abortion.

The American Masonic Federation (Symbolic) is well worthy of its ancestry. In 1743, the Earl of Kilmarnock, who was then Grand Master of the Grand Lodge of Scotland, and also Grand Master of Mother Kilwinning, gave a charter to what is known as the "Mother Lodge of Marseilles" in France, and this Lodge

in turn, in 1794, granted a Charter to a number of BB. in New Orleans, which was then French territory, to organize a Lodge, which was done, and this Lodge was named, "Polar Star," this Lodge practiced Scotch Masonry, it could practice none other.

During the Grand Mastership of the Earl of Kilmarnock he established many Lodges in France, besides the "Mother Lodge of Marseilles." About this time, and before the "Louisiana purchase," in 1803, a number of other Lodges were chartered from France, viz: La Parfaite Union; La Charite Lodge; La Concorde Lodge and La Perseverance. Add to this the fact that a number of other Lodges were chartered from South Carolina, Pennsylvania and other states which were practicing the York Rite (Ancient). The Lodge Polar Star, or as it was named in French, "L'Etoile Polaire," continued its existence, uninterruptedly, as did the others named, in the city of New Orleans, and all was peace and happiness and Masonic harmony prevailed.

But this harmony was doomed to a disturbance. The past history of the York or American Rite, is replete with Masonic disturbances.

These French Lodges, united with the Grand Scottish Consistory which later became the Supreme Council of the Scottish Rite, practicing the Symbolic degrees. This Supreme Council was recognized by the Grand East of France with which it held a correspondence for more than ten years, and was, in 1853, declared "regular beyond all question." These Lodges were for a time under the jurisdiction of the Grand Lodge of Pennsylvania, which Grand Body had been chartered by the Grand Lodge of England, on the 20th day of June, 1764. After the war of the Revolution, when England lost her American Colonies, the Grand Lodge of Pennsylvania surrendered its charter to England, and formed itself into an independent Grand Body, and adopted the "American Rite."

We are reminded of the time when Methodism was growing so fast in England, that John Wesley was anxious to extend its borders and he created Coke a Bishop and sent him to Virginia. During the time of this consecration, Charles Wesley, John's brother, was acting as scribe, and in his minutes appears the following effusion:

"How easily bishops oft are made by  
man's capricious whim:

"John Wesley laid his hands on  
Coke, but who laid hands on him."

And yet the authority of Coke has never been doubted in the United States or his man-made appointment questioned.

The names of these French Lodges are as follows: La Parfaite Union, La Charite Lodge, La Concorde Lodge, La Perseverance, La Etoile Polaire. These and other Lodges had an existence characterized by harmony and good will until Pennsylvania, South Carolina and Mississippi encroached upon their peace. The Ancient York Rite was practiced and still everything was peace and good will. But it seemed the time had arrived for another self-constituted body to announce its right to existence. We quote from the proceedings of the Grand Lodge of Louisiana (1912): "At a Grand Convention of Ancient York Masons, held on the 20th of June, 1812, and of Masonry, 5812, at the Lodge room of the Worshipful Lodge La Parfaite Union No. 29, situated as above, being the day appointed for the election of a Grand Master and other Grand Officers to form a Grand Lodge for the state of Louisiana, free and independent from all other Masonic Jurisdiction, under the title and denomination of Grand Lodge of Louisiana, Ancient York Masons."

The result of this convention was the establishment of the said Grand Lodge of Louisiana.

Still, harmony and good will prevailed, and the sun of Peace was shining bright. In 1850, trouble arose between those working the Scottish Rite and those

working the York Rite, culminating in the Grand Orient of France, sending Brother Macconay, its Grand Orient, to investigate.

We will quote briefly from his report:

"The matter being officially brought to the notice of the Grand Orient, it was properly referred to the Orator of the Chamber of Council and of Appeals of that Grand East, Bro. Marconay, for investigation, and the said report was the result of his labors and enquiries. The report is published in full, in De Poiger's Masonic History, Ancient and Accepted Rite, "Document number 3."

The report commences, "Serious difficulties have arisen between two Masonic bodies established in Louisiana, and corresponding with the Grand East of France. The documents concerning said difficulties have been deposited at the Grand East since September last by Bro. Jobert, a representative of the Supreme Council, sitting in New Orleans, and were to be submitted to the appreciation of the Chamber of Council and of Appeals, in compliance with article 72 of the Constitution, which reads: "The Chamber gives its opinion in all cases concerning the relations of the Grand East with Foreign Masonic Powers. The article 540 of the General Statutes, now in force, contains the following dispositions: "The Special Speaker of the Chamber of Council and of Appeals shall send his report to be annexed to the document."

Following these instructions, the matters quoted in our last issue as forming a part of that report, and showing what led up to the difficulties, have been presented to our readers. We will, here, however, add that the Principal officers of the Grand Lodge in Louisiana belonged both to the Grand Chapter of Royal Arch Masons, and to the Scottish Consistory, and many Lodges worked together under the York, Scottish and Modern Constitutions, without interrupting the general harmony.

"An Act of Incorporation was granted by the Legislature of Louisiana to the

Grand Lodge, and said Act contained no proviso whereby, to enjoy its privileges and benefits, it should be necessary to belong exclusively to the York Rite. On the contrary, it is therein stipulated that all regular Lodges constituted, or to be hereafter constituted, under the authority of said Grand Lodge are hereby declared to be as many Corporations, *DE FACTO ET JURE*, under whatever name or title they might be known or called in their Constitutions, with powers equal to those granted by the Grand Lodge.

However, BB. Soulie, Bubourg, Moreau deMeth, Lefebvre, Lemonier, Guibert, and Pata, mentioned as petitioners in the preamble of said Act, belonged to the several Rites then in practice, and among said Rites was the "Scottish Rite," Ancient and Accepted."

I declare that there existed some discord among certain Lodges of the York Rite, claiming the rigorous privileges of said Rite, and excluding any amalgamation with other systems. But the Grand Lodge was not, at that period afflicted with that disease, and was sparing no exertion to maintain union among her subordinates."

In 1819 the Supreme Council of the Scottish Rite, succeeded the Grand Scottish Consistory. This Supreme Council, so reports Brother Marconnay, "has been recognized by the Grand East of France, with which it has held a correspondence for more than 10 years, and its regularity is at this day, (1853), beyond all question."

The report continues: "The Grand Lodge is also in correspondence with the Grand Master, and from that period each of these authorities in Louisiana has been separately represented by distinct Sponsors in the bosom of the French Masonic Senate."

In 1819 the Grand Lodge of the State of Mississippi, contrary to all rules established between the Grand Lodges of the American Union, constituted several Symbolic Lodges after the York Rite, in and for the territory of the Grand Lodge

of the State of Louisiana. The latter justly complained of such unfair conduct and denounced her to all the Grand Lodges, the majority of which blamed energetically such an illegal step. The Grand Lodge of Mississippi rested her right upon a pretended violation of the rules established for the practice of the York Rite, which violation resided, according to her opinion, in the cumulation of rites adopted by the Grand Lodge of Louisiana."

Thus was the quarrel inaugurated which resulted in the calling of the Convention of 1850, of which mention has been already made.

Bro. Marconnay concludes his report, as follows:

"It was in consequence of the acts of the aforesaid Convention, that the Supreme Council, by a decision dated September 20th, 1850, resumed its authority over all the degrees of the Ancient Accepted Scottish Rite.

The various changes which I have related, would have been but of a common nature had not the Grand Lodge of Louisiana, by an incomprehensible intolerance, ordered that all the Lodges under its jurisdiction must shut out the Scottish Masons. The Grand Lodge of Louisiana sought to justify this strange ostracism by the authority of two Scottish Masonic Powers, which entertain in America, a long standing partiality to the practice of the Ancient and Accepted Scottish Rite. (The Southern and Northern Jurisdictions.)"

As an appendage to the above report, and by way of recapitulation, the same author continues:

"As for the Supreme Council of Louisiana, thus it is: It was established by the Supreme Council of New York in 1813, first as a Grand Consistory of Princes of the Royal Secret. This Consistory was confirmed in 1833 by the United Supreme Council of the Western Hemisphere (the same Supreme Council that created it) and in 1839 it took the name and title of Supreme Grand Council of the thirty-

third, and founded a power for Louisiana, which was admitted to the correspondence and acknowledgement of the Grand Orient of France in 1842.

Dated July 12th, 1853.

Signed.

LaBLANC De MARCONNAY.

(We will continue this subject in our next.—ROBERT S. SPENCE, 33-90-96.)

### GERMAN MASONRY.

(From The Palestine Bulletin.)

The following paragraphs relative to German Masonic customs, are extracted, as being of particular interest to us, from an article credited to Bro. Emil Frenkel, the Brother who has for many years reviewed the proceedings of the grand lodges of continental Europe for the Correspondence Reports of the Grand Lodge of New York:

#### AS TO BLACK BALLS

The proposition having come before the Lodge, the ballot is spread in the usual way, and if only one black ball is found, the candidate is declared elected. If two black balls should have been cast, the W. Master will ask the two brethren who have so voted, to call on him privately during the next few days and give an explanation of their action. If the Master finds that the reasons advanced are good and sufficient, he will, at the next meeting of the Lodge, declare the candidate rejected; if, on the other hand, he thinks that the grounds upon which the black ballots were cast were frivolous and not justified from a Masonic standpoint, he will state at the following Communication that the candidate is elected. Three black balls reject.

It has been decided not much if any fewer than a thousand times by infallible American Grand Lodges that the secret unanimous ballot is a "Landmark of Masonry." Of course, it follows that the Germans are not Masons at all. But what an admirable regulation theirs is! It is the best of which we have seen any account, although any regulation is better

than the American innovation of a compulsory unanimous ballot. Our own provision of a Committee on New Members to whom our members could carry the information relative to candidates would be the best substitute possible under our laws for the admirable German custom. It would be if it were universally used. Unfortunately, we are still cursed, and probably always will be, with the members who regard the opportunity of blackballing candidates as a personal privilege and who use it to gratify their own feelings, not to protect the lodge.

#### LODGES AS CLUBS

Clubdom not being quite as general in the Old Fatherland as in England and the United States, the Lodges on the other side take to a great extent the place of social organizations, and as a matter of fact, in small German towns, the Masonic lodge represents indeed a social club of the strictest exclusiveness. Most lodges own their buildings, usually beautifully situated and surrounded by large gardens, and while a part of the roomy salons is set aside for the lodge work proper, another portion is entirely given up to the social intercourse and pleasure of the members and their families. At least twice a year (on the St. John's festivals) large banquets are given, where the wives and daughters of the brethren participate, and after they have left the festive board the young folks claim the rest of the evening for dancing.

Palestine Lodge has good authority, after all, for its latest innovation. It is evident that the German custom described is precisely similar to the Lodge House which Palestine is now establishing. Bro. Frenkel evidently thinks that clubdom is too strong a competitor in the United States. But Palestine Lodge has always thought that she ought to come first in the thoughts of every member and she does not intend any longer to allow her members to be drawn away from her by clubs so that each member holds some club or other first in his thoughts and Palestine Lodge secondary. It is our be-

Heif that she has started something which will spread until it transforms the face of American Masonry.

#### P. V. MEMBERSHIP

Visitors often become what they call "permanently visiting brethren," a status of affiliation entirely unknown to us. For instance, a brother belongs originally to a Frankfort lodge, but is compelled by business reasons to change his residence to Berlin, where he begins to visit a lodge, under a different jurisdiction. In course of time, if his presence is agreeable, he will be asked to become a "permanently visiting brother," in which capacity he is not only entitled to be heard on any question, but also has the right to vote on ordinary matters and at elections. He cannot, however, ballot on candidates. He can hold some of the minor offices—those of Master, Deputy Master and Warden always excepted. The permanently visiting brother, on the other hand, never ceases to be a member of his mother lodge, but is required to pay annual dues in both—the lodge he balls from and the one he visits.

This calls for no comment except this: It is remarkable how Palestine Lodge has always combined the best ideas and the best features of all the Masonry of every part of the world. There has evidently been some intelligence and some knowledge at her disposal.

#### Oldest Freemason in the World.

Brother James R. B. Christie, of 12 St. James Terrace, Hillhead, Glasgow, is the oldest Freemason under the Scottish constitution, and, so far as is known, the oldest member of the craft in the world. He is in his 96th year, and for 75 of those has been enrolled a member of the Order in the books of Dumbarton (Kilwinning) Lodge No. 18. The other day the Dumbarton Masons had the honour of Brother Christie's presence in their Lodge room, when they presented him with an illuminated address, as a memento of his unique position in the Masonic Order.

#### "THE MERRY MASONS."

Forfar and Kincardine Lodge Has Masonic Charter Returned.

The following items we publish at the request of a Brother in Los Angeles, believing they will interest some of our Scotch BB. They are taken from the "Forfar Review" (Scotland), under date of November 7, 1913:

Forfar and Kincardine (No. 225) Masonic Lodge, Dundee, has been reinstated. During the past year and a half the Lodge has been "under suspension," following upon the initiation by the Lodge of Jack Johnson, the famous pugilist, into the craft. The circumstances connected with the suspension are well known, and at the time created a sensation in Masonic circles. Johnson's initiation was followed by the appointment on 21st December, 1911 of a Sub-Committee of Grand Committee to inquire into the actings of Lodge Forfar and Kincardine in connection with the pugilist's initiation, and at a meeting on 4th April, 1912, Grand Committee decided:

"That the meeting of Lodge Forfar and Kincardine of 13th October, 1911, held at 10 o'clock a. m., was illegal; that all acts done at that meeting should be declared null and void including the pretended initiation of Mr. J. A. Johnson; and that the Lodge be directed to return his fees."

It was further directed that the charter of the Lodge be handed over to the Provincial Grand Master of Forfarshire for return to Grand Lodge for safe custody during the period of suspension.

Since then Lodge Forfar and Kincardine has been what might be described as "non est" so far as Freemasonry is concerned, but their period of suspension having now expired the Lodge has had its charter returned and all its former rights and privileges restored.

The formal reopening of the Lodge took place in the Lodge Rooms on Wednesday night. The meeting at which the ceremony took place was called by Bro. ex-

Provost Stewart, Monifieth, Provincial Grand Master of Forfarshire, and was attended by a large number of members of the Lodge in addition to several office-bearers of Grand Lodge and Provincial Grand Lodge.

The Provincial Grand Master constituted the Lodge, and after addressing to the brethren a few encouraging remarks formally handed over the charter and books of the Lodge, and placed Brother Smith, Immediate Past Master, into the chair, Bro. Stewart expressing at the same time the satisfaction it was to have one of Bro. Smith's well-proved Masonic qualifications, to occupy the position.

#### APPRECIATION.

We give space to the following for the purpose of showing that the seeds sown by the "Universal Freemason" are bearing fruit in far-off lands, as well as at home. The writer of the enquiries is unknown to anyone connected with the magazine, thus proving that the enquiries are made upon the fact that the magazine is read and appreciated in far-off London.

"Heygate St., Walworth S. E., London,  
Dec. 10, 1874-1913.

To the Publishers of "The Universal Freemason."

Gentlemen: I shall be obliged if you will kindly let me know the terms of subscription to "The Universal Freemason." I understand that you are printing with every issue portions of a Masonic Encyclopædia. I have not yet seen a copy of the Universal Freemason nor of the sheets of the Encyclopædia and shall esteem it a favor if you will be good enough to send me specimens of both.

Yours very truly,  
REV. ————

P. M.—Master's Lodge.

Past Provincial Chaplain, also P. J. W. Lodge "Temperance."

We omit the name of this Bro. and the Lodges for obvious reasons.

#### SQUARE AND COMPASSES.

##### Brotherhood.

Behind the region of the starry spheres  
Rules the Great Architect of all the years.  
That light and essence of a mighty plan.  
The soul and substance of a perfect man.

No faltering, no fear, the hand betrayed  
That planned the universe and all things;  
made,

The sun, the stars, the planets firmly  
stood,

Immovable, immense, one Brotherhood.

Now from the moving mass of smitten  
earth

A pure religion rises from the dearth;  
Its banner bears emblazoned on each fold  
The one word "Forward," writ in living  
gold.

Truth, the quintessence of a deathless  
fame,

Firmly inv welded with that glorious name.  
"The Universal God," He bids you move  
Along the lines of right and peace and  
love.

In solid phalanx men have sought today  
To fight the evil standing in their way.

Baring the breast to darkness and its  
woe—

Reaching for light and its mysterious  
glow.

Seeking the pure, the perfect, and the  
best

Of all the virtues, mounting to the crest  
Of great ambitions, reaching for the light.  
When man meets man, his brother clean  
and white.

There is the centre of his searching soul.  
The Mason's true objective and his goal.  
There is heaven's harmony in sweetest  
mood,

The aim, the home of mankind's Brother-  
hood.

—A. J. Freeland, LL.D., Kipworth,  
Leicester.



## THE UNIVERSAL FREE MASON.

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## EDITORS:

M. McB. Thomson      Robert S. Spence  
411 Vermont Bldg., Salt Lake City, Utah.

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## EDITORIAL.

Again we are brought to the realiza-  
tion of the fact that we are nearing the  
close of another year, and the dawn of  
1914 is beginning to shed its rays over  
our world. Custom as well as duty re-  
quires that we take a retrospective view  
of our affairs and by comparison learn  
how much, if any, advancement has been  
made in our life's work. We are all  
workers and it matters not what line of  
occupation we follow, so long as its  
achievement is characterized by honesty  
of purpose and human welfare. Among  
the blessings handed down through the  
ages is the custom to count the new  
year's dawn a fitting time to sit up and  
take notice of our worldly condition, and  
compare notes and examine the debit and  
credit sides of our book of life. It is a  
good thing to do this, so that we may  
profit by the experience not only of our-  
selves but of our fellows, and determine  
to so correct our chart for the further  
voyage, that we may avoid the many  
shoals and quicksands that the past year  
has disclosed as danger marks in our  
progress.

The age of the "Universal Freemason"  
is marked by one more year of useful-

ness, and we are still alive and in good  
health and hope, and we leave it to our  
readers to say if we have kept the faith.  
The object of our mission is to establish  
Universal Masonry, and find for every  
Mason in every land and clime a home  
and a friend. The latch-string on the  
door of Masonry should always hang on  
the outside, so that every worthy appli-  
cant can know of its use as a welcome.  
If Masonry is not Universal it is limited  
in its powers for good, and falls far short  
of its object and being. Our ears are  
daily assailed by the cry of bigots and  
blusterers who, in the name of Masonry,  
are decrying their Brethren for their  
methods of worship. One says, I am of  
Paul, another, I am of Cephas, one clam-  
ors for the beauties of this Rite and an-  
other of that Rite, losing sight of the  
truth and the fact that it is God that  
gives the increase. The Scottish Bard  
was ever thoughtful of the necessities of  
his fellows, and made it manifest in the  
immortal lines:

"When man to man the world o'er  
"Should brithers be an a'that."

The American Masonic Federation, of  
which this magazine is the organ, has  
much to be thankful for, as is shown by  
its rapid progress and development, for  
while it is but a little over six years old,  
it is accepted, and its tenets approved by  
over eight millions of concerted Freema-  
sons in the world. It is in amity with,  
and recognized by, Grand Lodges and  
Councils in Scotland, England, Ireland,  
France, Spain, Portugal, Italy, Germany,  
Turkey, Roumania, Egypt, Haiti, Cuba,  
Mexico, San Salvador, Argentina, Nica-  
ragua, and other countries. The Ancient  
and Accepted Scottish Rite, the oldest  
recognized Rite, which it practices, is not  
one of many rites, but is the vade mecum  
of all Masonry. It has no divisions, and  
no schisms. It is founded upon the eter-  
nal principle of "Peace on earth and good  
will to men." It is from time immemorial  
and its destiny eternal. It does not be-  
long to any land or clime or clique. It is  
Universal, not only in its practices and

precepts, but in its very being. Its sole aim is the betterment of mankind. It has no personal objects. It has no limited aims or objects. No man can claim its authorship or its authority. Its authorship dates as far back as human love and adoration is traced. Its authority is as steadfast as the angels. Its beacon light of truth now shines in every land under the sun. It is not confined to this land or that nor is it known by any name that would indicate its limited power or progress. It is Universal. It is, and perhaps for some time to come, will be assailed by the puny arms and voices of limited Masonic monarchies, by Rites, so-called and misnamed, that claim division limits, and provisional boundaries. The recognized Savior of the World taught a universality of life, but His doctrine was eschewed and his objects misunderstood.

Universal Masonry, like truth, must and will prevail, and will endure to the end, notwithstanding its enemies, within its fold, are more bitter and uncompromising than its natural enemies on the outside, it will continue to shine unto the perfect day.

May the year 1914, now being ushered in, prove more profitable and more progressive than the year just closed, and may the light of truth shed its refulgent rays in the hearts of all our BB., that they may be able to the better resist the assaults of the enemies of Universal Masonry, and give a reason for the hope that is in them. We wish a merry and happy new year to all men, and especially to the "Household of Faith," The American Masonic Federation. R. S. S.

§

At this writing, our M. W. President is busy in California looking after the welfare of the A. M. F. in chartering new Lodges, and attending the meeting of the Provincial Grand Lodge, and visiting the numerous Lodges and Councils in that state. California is surely a progressive state Masonically. Its numbers are increasing daily and great good is

being accomplished by the BB. in the advancement of Universal Masonry.

§

Our table is strewn with the obnoxious of the puny editors of some of the newspapers of the Northwest, and our attention is being called to this and that article by our zealous BB., and desires are manifest that we answer them. We have not the time to devote to this matter, but our columns are open to any worthy replies our BB. may wish to make.

The "York," or "American Rite" of Freemasonry, has a very limited geographical existence. It is confined to the boundaries of the United States, and with it we have nothing in common. Our mission is to preach Universal Masonry to the whole world, and not to the limited confines of one country or to one people, race or creed. We expect opposition. No great reform was ever inaugurated that did not gain its most persistent enemies from its own people and those it was more anxious to serve. If we were to devote our time and space to notice every, or even a large portion of the malign efforts of our enemies, we would be taking away from our usefulness the labor that our friends merit and expect. The heathen will rage and the wicked imagine vain things as long as the world lives, and until the arch enemy is bound and retired to the place prepared for him. Our course is onward and upward, and as long as our Masonic life lasts, it is our duty to follow that straight and narrow path that has been marked out by the philosophers of ages.

#### CORRESPONDENCE.

No. 1659 Waller Street  
San Francisco, Cal., Nov. 21, 1913  
M. Ill. and V. D. Bro. M. McB. Thomson.  
33, M. W. Supreme Master of the  
A. M. F.

Dear Bro. Thomson: Why was the American Masonic Federation founded in the United States of America? has frequently been asked by the members of

the so-called York Rite State Masons of the United States, and the answer was:

Reasons why the A. M. F. was founded can be cited galore, the main ones are: Because the so-called York Rite, which has been in Masonic control of the U. S. since shortly after the attainment of her independence, has refused Masonic Recognition to regular Masons, belonging to some of the oldest lodges in the world, refusing Masonic burial to such Masons dying in a strange country amongst strangers, etc. \* \* \*

It has caused some hard thinking among the reading and reasoning portion of the so-called York Rite, this is mainly evident with the younger set, although the ones who are still in authority follow the selfish intolerant spirit, and on every occasion prove that they have little use for any foreign Mason at all.

Such an attitude towards foreigners is always expected of the Masons, but it is reprehensible in Masonry for two reasons: Because, Masons are expected to be of more than average breadth and culture; 2nd, because, Masonry was founded expressly to combat that race prejudice which keeps people separate and makes them hold each other at arms' length.

That the State Masons are only local and not universal, was proven again last night at the meeting of my Lodge, St. Johannes Lodge No. 7, when we had a visit of another foreign Brother from Germany. He related to us the full incidents of his Masonic experience in the United States. I am a Mason in good standing under the Grand Lodge of "Die drei Weltkugeln" (the Three Globes) in Germany since 1896. For several years I have held a position of trust in Mexico, but on account of the present conditions there, I had to flee the country, arriving in San Francisco, near penniless, nearly losing my life in my attempt to reach the border of the United States.

I went to some American York Rite Lodge and told them the predicament I was forced into. I was told that they could not assist me, but referred me to

the relief board. Here I was informed, after stating my case, that the Grand Lodge of California, F. & A. M. York Rite, does not affiliate with the Masons in Germany, and therefore could not help me. I did not know at that time that there were several UNIVERSAL MASONIC Lodges in San Francisco, until I noticed the meeting notice of "St. Johannes Lodge No. 7, 'All Universal Masons Welcome,'" and feel that this time I am amongst TRUE BROTHER MASON.

This was related to the committee, appointed by the R. W. Master, of which I was one, who examined him and the diploma and credentials he carried. After finding him correct as stated, he was given a most hearty welcome, and you can rest assured he was cared for Masonically.

AUG. SPILMER, Past Master.

The late mail brought the following to our table: it is from a Brother of Cosmos Lodge, San Francisco, who is now in Sydney. We are also glad to note that we have several BB. sojourning in that far-off land, and all report being well received except by the "York Rite" Masons:

"Palo Alto," Kensington Rd., Kensington, Sydney, New South Wales, Nov. 13th. M. McB. Thomson, Esq.

III. Sir and Dear Bro.: No doubt you will be surprised to hear from me after all this time, but I have been waiting to hear from my Lodge "Cosmos," S. F., to know how things are going on with them there. However, I have not been settled down here till lately and I have not had much spare time. But now I am getting round a bit and have visited some of the Lodges and been to several installations. I may say, Dear Bro., that I was very cordially received everywhere I have been. Of course, I was duly examined and made good, which speaks well for our Lodges in San Francisco. I have written to Bro. Deline, of Cosmos and told him how I was received and he will be able to tell the BB. that we have the goods and can

work our way in any Lodge of Universal Masons (I don't know about the York Rite).

We have English, Scotch and Irish Lodges here and all work in harmony as far as I can hear, a shade different to our York BB. in America. I received a card from "Cosmos," and I am delighted to hear that everything is going well in S. F., and I see that the Lodges have a new home which is a testimonial that you have got good material for the building up of the Masonic Order and my sincere wish is to see them thrive and grow, as we had lean times at the start. Well, Dear Bro., I believe that there are two Lodges here, one in Queensland that is not regular and a French Lodge in New South Wales. The BB. are forbidden to visit them. A Brother told me that the French Lodge work without the Bible. We are having a good turning over here by the Catholics, at present I am sending some papers so they may interest you to read what they think about us. By the way, Dear Bro., I have not received my diploma (Inst. Deg.), yet I don't know if you have any idea what became of it. I was wondering if it went astray. I hope you will forgive me bothering you, as I know you're a very busy man. Well, Dear Bro., I noticed a little difference in the work here. Also, the way the BB. enter the Lodge, but I attended two initiations, first and second degree, and their Ritual and work are almost identical with ours. They also wear a different apron for every degree. The Lodges here are pretty large and seem to be financially strong, going by the banquets and presentations that are given.

Well, Dear Bro., I will draw to a close and I hope, if I can be of any assistance to our order on that side, if you will instruct me, I will only be too happy to do all in my power in the interests of the A. M. F. in Sydney. So don't be frightened to ask me to do anything that I could handle that would help out the A. M. F. on this side.

With sincere wishes and fraternal

greetings, wishing you a merry Xmas and happy and prosperous New Year.

Yours fraternally,

ALBERT E. SPENCER,

Late "Cosmos" No. 5, S. F., Calif.

\* \* \* \* \*

The following from the Grand Lodge of Nicaragua may be of interest to our Spanish BB.

Or. Managua, 1st de Setiembre de 1912  
E. V.

A la muy Resp. American Masonic Federation.

Or. de Evanston, Wyo. (U. E. A.)  
S. F. U.

Muy Pod. HH.: El Gobierno de los Estados Unidos pisoteando el más sagrado derecho de un pueblo, trata de destruir la Soberanía Nacional de esta República, que a pesar de sus luchas intestinas, ha conservado íntegra hasta ahora su libertad, conquistada desde hace más de un siglo, y sostenida con grandes sacrificios y no poca efusión de sangre.

No hay en la historia de los pueblos una violación más ignominiosa de los derechos de libertad, perpetrada por una nación grande y fuerte contra otra pequeña y débil, y la Mas., que siempre ha sido valiente defensora de la libertad atropellada por todo abuso de la fuerza brutal, no puede menos que reprobarla enérgicamente.

Es por lo dicho que los Mas. de este Or. elevan a vuestro conocimiento el valor y trascendencia de su más alta protesta contra tal violación, que de consumarse, no sólo anularía la independencia y soberanía de este país, tan dolorosamente puesto a prueba ya por sus acontecimientos políticos de varios años, sino que también causa de su completa ruina moral. El grito desesperado de nuestra angustia y de nuestra indignación os llega con nuestra protesta, y en fuerza de los vínculos fr., que ligan a todos los Mas. de la Tierra, invocamos vuestro valioso auxilio en este momento fatal en que el sol de nuestra libertad está para obscurecerse.

Por las actuales condiciones de nuestro país, que nos obligan dirigirnos á vosotros por medios indirectos, y para el mayor alcance de vuestra cooperación, os rogamos que todo trabajo que emprendáis lleve la forma de iniciativa propia y eso para evitar que nuestros Temp. sean cerrados.

Con nuestro tr. y fr. abrazo, quedamos vuestros AAd. HH.

El Fr. y GG. SS.

R. AF. FOMACA, G.

Sr. XVIII.

El Ven.

J. CARLOS CARRERON  
Jr. XVIII.

The following are the names of the newly-elected officers of Kern Lodge No. 55, who were installed in their several stations by the M. W. Grand Master, M. McB. Thomson, on the evening of December 17th, of the current year:

R. W. Master—Fred Gunther.

W. S. Warden—Henry Edward Mattson.

W. J. Warden—J. J. Goodwin.

W. M. Deputy—Herman Rademacher.

Subst. Master—Chas. E. Neumeister.

Lodge Deputy—Henry Eichenauer.

Secretary—Walter Parent.

Treasurer—M. A. Lindberg.

Chaplain—Max Gundlach.

Senior D.—Joseph Meiers.

Junior D.—George Gundlach.

Almoner—Paul Fechtner.

Marshal—I. Ikenberg.

Senior S'td.—Ernest Valker.

Junior S'td.—Max Seigert.

Inner Guard—Charles M. Diehl.

Tyler—George F. Teilhet.

Kern Lodge No. 55 meets every Monday night at 8 o'clock in Druids Hall, East Bakersfield, Cal. All regular Masons of whatever Rite are cordially invited to visit the brethren of this lodge.

Wishing you a merry Christmas and a happy New Year, I remain, most fraternally,

WALTER PARENT.

(Seal) Secretary Kern Lodge No. 55.  
H. EICHENAUER, Lodge Deputy.

## LIST OF LODGES.

### Illinois.

Viking Lodge No. 75, A. A. S. R., meets every Friday evening at 1225 Milwaukee Ave., Chicago. A. Busch, R. W. M.; Arthur P. O. Skaaden, 1321 N. California Ave., Secretary. All Masons cordially invited.

Lodge St. Clair No. 33, meets first and third Mondays of the month at 180 Washington street, Chicago, fourth floor of the K. of P. Building. John Mirable, Right Worsh. Master.

Savoy, Chicago, Ill.—Meets at 124 West Randolph St., first and third Fridays at 7:30 p. m.

Columbus, Willisville, Ill.—Meets at "Miner's Hall" every third Monday of each month.

Echo Lodge No. 48, Chicago. Meets every Tuesday evening at their Hall, 1555 W. Division St., S. Odalski, R. W. M.; J. Gasiorowski, Sec. All Masons welcome.

The American Masonic Federation's Offices are located in the Monadnock Block, 52 Jackson Blvd., No. 539. Telephone Harrison 2639. Lew F. Stapleton, D. D. G. O., Chicago, Ill.

Provincial Grand Master of Illinois—Julia Kaczanowski, 1318 West Erie st., Chicago, Ill.

Secretary Provincial Grand Lodge of Illinois—W. H. Humphreyville, 1301 West Huron st., Chicago, Ill.

### California.

Golden Thistle, San Francisco, Cal.—Meets at "German House," Turk street, first and third Wednesday in each month.

Golden Star Lodge No. 3, San Francisco, meets every Tuesday night at 8 p. m., at the German House, Turk and Polk streets, Hall No. 7, fourth floor. A. E. Harrison, R. W. M., 1213 a Stott st. H. A. Rayne, Secy., 657 Hayes st.

Cosmos, San Francisco, Cal.—Meets at 402 German House Hall, Turk street, second and fourth Fridays in each month at 8:15 p. m.

St. Johannis, San Francisco, Cal.—Meets at "German House," Polk street, first and third Thursday of each month.

Palestine, San Francisco, Cal.—Meets at 301 Leland Ave. every Monday at 8:15 p. m.

St. Johns Lodge No. 8 meets every Tuesday evening at 8 p. m., 542 South Spring street, Los Angeles.

Rob. Roy Lodge meets every Friday night, 542 South Spring street, Los Angeles.

Walhalla, Los Angeles, Cal.—Meets at 244 South Spring street every Wednesday at 8 p. m.

Glenlivet Lodge meets on every Wednesday evening, at 8 o'clock, at 222 a Georgia street, Vallejo, Cal.

Harmony Lodge No. 15 meets first and third Wednesdays in K. of P. Hall, 67 South Second St., San Jose, Cal.

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#### Michigan.

Michigan.—First and third Fridays, at 318 Woodward Avenue, Detroit.

Euphrates No. 41—Every Thursday at Euphrates Hall, 318 Woodward Avenue, Detroit.

Acacia Lodge No. 2, A. A. S. R., of Wyandotte, Mich., every Monday evening at 8 p. m. Regular on or before full moon.

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#### Utah.

G. Garibaldi Lodge No. 6 meets every second and fourth Thursdays, 161½ South Main street, Salt Lake City, Utah.

Providence, Helper Utah—Meets in "Flain Hall" every Saturday at 8 p. m.

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#### Washington.

Bon Accord, Centralia, Wash.—Meets at 109 West Main street every Thursday at 8 p. m.

Trinity Lodge No. 44, meets first and third Wednesdays of each month at the Masonic Hall, 1923½ First Ave., Seattle Wash.

St. Andrew, Seattle Wash.—Meets at 1923½ First Ave. every Thursday at 8 p. m.

G. Garibaldi, Seattle, Wash.—Meets at 1923½ First avenue, every Monday at 8:30 p. m.

Kilwinning No. 19, Seattle, Wash.—Meets at 1923½ First Ave. every Sunday at 10 a. m.

Robert Burns Lodge meets second and fourth Wednesdays at 1923½ First Ave., Seattle, Wash.

Geo. Washington, Ole Elum, Wash.—Meets at "Forester's Hall," Ole Elum. first and third Monday at 8 p. m.

Thistle, Spokane, Wash.—Meets in "Unique Hall," 612½ Main Ave., every Tuesday at 8 p. m.

Caledonia Lodge No. 29, of Tacoma, Wash., meets every Thursday evening at its lodge room in Masonic Hall, corner of Ninth street and Tacoma avenue, at the hour of 8 o'clock. All Masonic brethren in good standing are invited to meet with us. J. B. Keener, R. W. M., and J. Ram melsberg, Secretary.

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#### Oregon.

Kilwinning Lodge No. 38, Portland, Ore., meets every Friday evening at 8 o'clock p. m., in the Auditorium Hall, 208½ Third st. R. W. M., H. J. Roberts. Secretary, H. M. Dickerson.

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#### Panama.

Eureka, Panama—Meets first and third Tuesdays at 7:30 p. m.

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#### Wyoming.

Justice Lodge No. 2 meets on the first and third Saturdays of each month in the I. O. O. F. Hall, Diamondville, Wyo.

## OFFICIAL.

(Continued from page 145)

## CONJURING WITH WORDS.

**Special Notice to All Thirty-Thirds:**  
The official report of the proceedings of the Confederated Supreme Councils will be issued by the first of February. In this will be a list of all Sovereign Grand Inspectors in good standing, with portraits and short sketch of their Masonic career, several of the Ill. BB. have not yet sent in the necessary data for these sketches and some few have not sent in their portraits, and some few are in arrears. Those who are not clear, so as to be published in the proceedings as such will be considered as having dimitted, and will not be entitled to the privileges of this exalted grade.

\* \* \* \*

The Ill. Frates W. C. Cavitt, 33.90.95, has been awarded the honorary grade of Knight Commander of the Council. J. J. Enos, J. C. Gray, J. H. Kasling and A. Goldberg have been awarded the grade of Companion of the Council.

\* \* \* \*

Brothers C. R. Little of Golden Star Lodge and R. Lopes, of Cosmos Lodge, both of San Francisco, and Brother John Reichman, of Wagner Lodge, Chicago, have been awarded the Honorary Grade of Excellent Master.

\* \* \* \*

The Council of Kadosh in California have been erected into a Provincial Grand Council with the Ill. Frates W. C. Cavitt, of Golden Gate Council, San Francisco, as Provincial Grand Commander, C. S. Perry of Vallejo as Provincial Grand Marshal, Franz Joseph Mast, of Angel City Council, Los Angeles as Provincial Grand Captain General, and C. L. Little, of Golden Gate Council, San Francisco, as Provincial Grand Chancellor.

The editor of the "Astorian," a paper published in Astoria, Ore., an American Rite Mason, who has been trying to learn his Masonic lesson and apparently has failed, has taken up the valuable space in his valuable paper, known as the editorial leader, to berate what he terms "Masonic Fakirs." There is no effort on his part to convey to his readers any information either as news or comment, but it is an endeavor to "conjure with words."

We may or may not have any friends amongst the readers of his papers, but nevertheless we print the effusion for the reason that to an intelligent reader, it is simply buncombe. The following is the statement:

**"Fakirs and Victims"**

The Masonic fraternity of Oregon is about to witness the trial of certain issues in Court which must result logically, in the elimination of a fake-system of masonry lately attempted upon the people of the State; not only in its own high interests as an age-old craft and the greatest of all recognized fraternal organisms in the known world, but for the incidental protection of those to whom the alleged "privileges and honors" are offered from an imposition liable to adversely affect their whole lives and measureably mitigate their social status for all time to come, do the cases at bar invite the sanction and deepest concern of every true Mason lodge in the land.

For thousands of years the Masonic craft has existed for the good of man and the exaltation of Christianity; in every country under the sun its members, masters and brethren, have toiled and joyed and wrought for the uplift of humanity; the history of the craft is of the history of mankind; it fairly divides the responsibility of civilization with the church and its myriad constitencies, but unlike the church, it has

but one constituency and knows no variations from its vital organic foundation law and custom. It has never sought its votaries nor won them by adventitious lure because it is expressly forbidden so to do; it has accepted, guarded, guided, governed and cherished its multi-millions of affiliates upon one and the same simple base of fitness and right prescribed in the dawn of time; it has adhered with complete and unvarying faith and practice, to the beautiful standard of its existence, to its ultra-noble objects. Only the real Mason knows these things. The world beyond the regularly constituted lodges of Free Masonry realizes them, and realizing, reveres the source; and with this reverence inspiring it, it seeks adoption and the right to work in Masonry.

Standing impeccable and with the austere sanction of the ages Masonry disdains every encroachment upon its faith and dignity. They have been many. The fakir has existed time out of mind; he has been adroit, plausible, insistent, but never successful in his onslaughts upon the mysteries and beauties of the craft; he will never succeed for the simple reason that he is wrong and Masonry, in its every claim, phase and degree, is right, and the right lives on forever, imperishable, undisturbed, triumphant. So it is in the cases at bar here and in Multnomah county. The pretender in these instances must produce the accepted standard of authority for his claim and his right to operate; this he cannot do, for the utter license of Masonic law yields no man authority to work as these fakirs are working, and upon this untenable plea alone his cause falls and his pretense is made manifestly false to all men.

Ancient Free and Accepted Masonry invites no one to its fold; warns no one from the lure of the bastard-fraternities aping it; it goes its own way, silently, honorably, dignifiedly, panoplied in righteous power and the amplitude of its

fixed relation to God and Men, balking not ever to shake off, rebuke or punish the misguided men, who for commerce and dishonest profit, seek to invade the realm it has occupied since ever men banded together for the sake of human society and its salvation from wrong. Good men have fallen for the current; fake here alluded to, and if these lines shall but prevent a single other concession to this arrant fraud they will not have been written in vain.

This learned editor starts out calling us fakirs. We understand the meaning of the word "fakir" to be confined to a Mohammedan mendicant, or priest-beggar. He probably means "faker." However, be that as it may, it has no application to the American Masonic Federation. The American Masonic Federation is a Masonic organization, incorporated and licensed to do business in the state of Oregon. This should be sufficient to answer the gentleman, for the laws of Oregon do not permit "fakers" to do business within its borders. Its police power can readily be invoked when "fakers" appear in its confines. But the first thing to do is to produce the evidence. We court, not only enquiry, but investigation.

If the York Rite, so-called, but really mis-called, desires this evidence we kindly offer to admit them, that is the more intelligent part of them that have learned their lessons (not this editor) to visit "Kilmarnock Lodge" C. D. in the town of Astoria, and witness the doings of that Lodge, and learn the lessons there taught. That Lodge will do the work of the Craft degrees, and then if they can go away and endorse the remarks of this learned editor, we will be willing to reserve our opinion of the inquisition. Our origin, historically, is briefly written in another part of the magazine, so we do not refer to that here.



Now, as to the substance of this article. He says many things that we heartily endorse; in fact, all the good things he says about Masonry and its mission among the children of men, we say amen to. But as to the other matter injected into his effusion, in the nature of a diatribe, we condemn as frivolous and sham; and to make it worse, and more condemnatory, we believe he knows better. If he followed his teachers in his imitation, he certainly is a dull scholar if he did not profit by his teachings. If he did learn the lessons there taught, he certainly must agree with the poet, Burns:

"Then let us pray that come it may,

"As come it will for a' that;

"When man to man the world o'er

"Will brithers be and a' that."

We have learned our lessons and we hope we have learned them well, and we did not lose a word of the Chaplain's invocation:

"Behold, how good and how pleasant it is for Brethren to dwell together in Unity--

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments:

"As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forever more."

It is true, "The Jews had no dealing with the Samaritans," but this was but the spirit of Judah, which the Savior dispelled when at the well. Our object and aim in the mission field is to teach and preach "Universal" Masonry. We have no other desire. We are not only Masons, but we are Masonic students. We, of necessity, have to be, or we cannot preach and practice our profession. We are not "fakirs," for we ask no alms. We are not "fakers," for we confer blessings and violate no law of God or man. Our origin is unquestioned. We have an unbroken line of succession from the Earl of Kilmarnock, Grand

Master of the Grand Lodge of Scotland, and Kilwinning, in 1743. Can the American Rite Masons show such a record? When, at the close of the Revolutionary War, every Grand Masonic body in the United States surrendered its charter to the Body that granted it, there was not an authorized Masonic Grand Body in the United States. But to mend the matter they arrogated to themselves an authority, which can nowhere be pointed out as a precedent in all Masonic history, and constituted themselves Grand Bodies, and to say the least, they have not unbroken authority, or succession, if any at all. But it does seem that some men are "ever learning, but never coming to a knowledge of the truth."

We would advise this editor to learn in a good school, and from teachers who do not "have itching ears, who turn away their ears from the truth and are turned unto fables."

We have Lodges in nearly every state of the Union, quite a number in Oregon, and we are recognized by bodies all over the world in whose obedience there are over eight million members, so it ill becomes this editor to besmirch our good name without first investigating our virtues and merits. As Masonic reformers we are not teaching false doctrine, we are not advocating any principle antagonistic to the landmarks of Masonry, we are but bringing to every Mason all over the world the blessing of Universal Masonry, we are not making innovations in the doctrine, we advocate nothing that every York Rite Mason cannot endorse and does not know for good. We are simply the means to an end. We desire to make Masonry Universal and give to it a broader significance and find for every Mason in every clime a home and a friend. So mote it be. Where are we wrong, Mr. Editor, and wherein are we "fakers"?

R. S. SPENCE,

Grand Secretary General American Masonic Federation.

### THE PROVINCIAL GRAND LODGE OF CALIFORNIA.

The year-end communication of the Prov. Gr. Lodge of Calif. was held December 21, 1913, in our San Francisco Temple.

The M. W. Prov. Gr. Master of Cal., Ill. Bro. W. C. Cavitt, occupied the chair in the East.

The minutes of the previous communication were read and approved, and a committee on credentials appointed to inspect and approve the credentials of the delegates.

Bro. C. S. Perry, of Glenlivet Lodge, Valleys, then made a motion which was seconded by Bro. T. W. McPherson, of Golden Star Lodge, S. F., that each chartered lodge be represented by two elective delegates in addition to the three votes of the R. W. Master and Wardens, the qualification for such being that they must hold the installed degree.

A similar motion was then made, to have this apply to future communications. The M. W. Prov. Gr. Master then asked for the privilege of a few words, saying that he was glad these motions were made and carried, thereby giving to the Prov. G. Lodge of Cal. a more democratic government and at the same time, the knowledge and experience of some of the older members of the lodges.

The chair then introduced the M. W. Supreme Gr. Master of the A. M. F., our Ill. Bro. M. McB. Thomson.

After the hearty applause, which he received, had subsided, Bro. Thomson gave the delegates to the Prov. Gr. Lodge and visiting brethren a lengthy account of the doings in the A. M. F., among other interesting things, stating that this had been a lucky year for the Federation, as many new connections with foreign Bodies had been established, and this year had given birth to many new lodges all over the United States, also several new Prov. Gr. Lodges had been formed. Among others, a Prov. Gr. Lodge was formed in Oregon, where

the Brethren had been much harassed by our York or Am. Rite Brethren. Four of our members there were arrested on a trumped-up charge of obtaining money under false pretenses, which, however, was easily disproved. This affair, intended for the purpose of discouraging our Brethren, seemed to act as a boomerang, however, and was a big boon to the Oregon lodges. The court proceedings showed, also, that our lineage was perfect in every respect, which was more than could be said from the other side. In fact, they had to admit in open court, that their Gr. Lodge had no charter from any body and was self-constituted, which is against all landmarks of Masonry. The result was that when the case was started we had one small lodge in Portland, whereas now we have one Prov. Gr. Lodge in the state of Oregon, with three chartered lodges and two under dispensation.

Bro. Thomson then gave a synopsis of the work done at the last session of the Supreme Lodge in Salt Lake City, and thanked the Cal. brethren for the most cordial reception accorded him.

The M. W. Prov. Gr. Master then spoke at length upon the work done in the Prov. Gr. Lodge, the status of same and the work before us. During the course of this speech he related an incident, where it was his extreme pleasure to be able to help the widow of a deceased Brother, whom the creditors had relieved of everything wherewith to make her living. He put her in possession again of all that was taken, and in a short time she was able to satisfy all the claims of her creditors or rather her deceased husband's, and needless to say, this was done without cost to the widow.

Brethren, I had better not dwell any more upon the able and forceful address of our Most Worshipful, because the more I try to say, the larger blunder I would make of it, as I have not the ability to do justice to the words spoken and I hope it is not expected of me. Suffice

it to say, there was no end of applause when the oration was finished, and I am only sorry that we could not preserve a shorthand copy of same, in order to give the absent Brethren the benefit of those words.

In conclusion he recommended that a committee on by-laws be appointed and a board of relief established.

During this session a motion prevailed that a committee be appointed for the reception of the delegates to the World Congress, to be held in San Francisco, Cal., in 1915, consisting of one member from each chartered Lodge in the Province and those that may be chartered before 1915; those to act in conjunction with the Supreme Lodge committee, consisting of Bros. C. S. Perry, Aug. Spilmer, A. P. Rayne and G. C. Sparre.

The election of officers then took place, the result of which was as follows:

Prov. Grand Master—Bro. W. C. Cavitt, S. F.

Prov. Gr. Master Dep.—Bro. C. S. Perry, Vallejo.

Subst. Prov. Gr. Master—Bro. Fr. Jos. Blust, Los Angeles.

Prov. Gr. Sen. Warden—Bro. G. H. McCallum, S. F.

Prov. Gr. Jun. Warden—Bro. Fred Gunther, Bakersfield.

Prov. Gr. Secretary—Bro. H. Methmann, S. F.

Prov. Gr. Treasurer—Bro. H. Muller, S. F.

Prov. Gr. Chaplain—Bro. Dr. W. E. Poole, S. F.

Prov. Gr. Sen. Deacon—Bro. T. W. McPherson, S. F.

Prov. Gr. Jun. Deacon—Bro. L. A. Kottinger, San Jose.

Prov. Gr. Sen. Steward—Bro. L. Natenstedt, S. F.

Prov. Gr. Jun. Steward—Bro. M. F. Wynkoop, Vallejo.

Prov. Gr. Almoner—Bro. P. Christensen, S. F.

Prov. Gr. Marshal—Bro. F. P. Toone, Los Angeles.

Prov. Gr. Orator—Bro. W. M. Bevely, Los Angeles.

Prov. Gr. Master of Cer.—Bro. C. R. Little, S. F.

Prov. Gr. Inner Guard—Bro. V. Kiphen, S. F.

Prov. Gr. Tyler—Bro. G. C. Sparre, S. F.

The M. W. Prov. Gr. Master then presented to Bro. G. A. Cook, of Glenlivet Lodge of Vallejo the diploma of the honorary grade of Excellent Master in token of valuable services rendered. The M. W. Supreme Master then explained the privileges and honors it gives to the holder of the honorary grade of Excellent Master and also stated at this time, that after the first of the year Bro. C. R. Little, of Golden Star Lodge, S. F., is to receive the same grade for the same reasons mentioned above.

The M. W. Supreme Master then installed the officers, after which the Prov. Gr. Lodge was closed in due form, harmony prevailing.

A. METHMANN.

Prov. Gr. Secretary.

#### FREEMASONRY IN ITALY.

The first Lodge in Italy was opened by Scottish gentlemen (Jacobites) at Rome, August 16th, 1735. It is told that a Lodge was erected at Florence in 1733, and at Rome in 1724, but it is dubious. In 1738 Freemasonry was excommunicated by the Vatican church, and the Scottish Roman Lodge was closed. Nevertheless, Lodges under the jurisdiction of the London Grand Lodge worked in 1739, in Savoy, and Piedmont, with a Provincial Grand Master (the Marquis Des Marches), and the Craft was known at this time, at Livorno, Milan, Venice, Padova, Vicenza and Napoli. In 1763, 1765 and 1771 four English Lodges were erected at Livorno. The persecutions of the Roman Church and those of Charles IV., King of Naples and Sicily, did not impede the progress of the Order. A Daughter Lodge of the "Mother Lodge

of St. John in Marseilles" was opened at Naples in 1754; circa 1762. Bro. Manuzzi, Prov. G. M. of London Grand Lodge, in 1764, opened an auto-constituted "Grand Loggia Nazionale della Zelo," at Naples, with eight Lodges. In 1770 Bro. Dua della Rocca was Prov. G. M. for Naples and Sicily under the English Constitution.

Bro. Weiler in 1777 instituted a Sub-Prioratus of the "Strict Observance" system in Naples; the Prior or Commander was Bro. Diego Nazel, G. P. G. M. of the G. L. N. dello Zelo." Of the same Rite Lodges and Chapters were constituted at Venice and Verona (1772), Turin (1775), and Genoa (1782). After 1762 the Strict Observance, a Franco-Scottish system was very much extended in Italy; the "Grand Lodge La Misterieuse" in Turin was transformed into a "Grand Chapter for Lombardia," under the VIII Province of the Order, and with the Count Berens as Commander; LL Chapters and Commanderies were worked at Modena, Tortona, Cherasco, Aosta, Voghera, Alagno, Savona, Trino, Mortara, Alba, Mesola, Bondeno, Treviso, Milano, Torino, Naples, Messina and Rome. The Chapter of Padua and the subordinate Lodges at Venice, Verona and Treviso were dissolved by the Venitian Inquisition of State in 1785. The Scottish Prov. G. L. of Lombardia and the Lombard Directory of the "Rite Ecossais Rectifié" died before 1790. The Roman Lodge, "Amica Sinceri," under the G. O. of France, died 1789. At the approach of the French Revolution all Lodges and systems in Italy suspended or closed forever their workings.

The so-called A. A. S. R. penetrated into the old Ansonia with the Napoleonic Armee. Some Lodges under the French Constitution were created by the partisans of new ideas in 1801 to 1804. The S. G. C. Grasse-Tilley of the so-called A. A. S. R. Supreme Council 33° in Paris, chartered S. C. 33° at Milan in 1805, Prince Eugene Beauharnais as G. M. and S. G. C. This S. C. and G. O.

was joined with the G. O. of the military division of the Kingdom of Italy constituted at Naples in 1804, but a new G. O. sprang up in this last city June 24, 1809, Grand Master the Prince Joachim Murat; in 1813 this G. O. governed 97 Lodges. With the Freemasonry of the French Armee, imported into Italy, the Carboneria also, the Mizraim Rite was created at Naples and Milan in 1805, 1807. At the fall of the first Napoleonic Empire numerous Freemasons were initiated to the Carboneria fraternities and worked for the National Independence. We have notices of a "G. O. dillidue Sicilie" 1820-1821 of Ld. in Palermo and Tuscany in 1848 (Loggia Rigenaia tori, probably of the Memphis Rite). A Lodge, "Trionfo Ligure," at Genoa 1856, and the Lodge "Amici Veri dei Virtuosi" at Livorno, 1860, were constituted by G. O. of France. An independent Lodge, "Ansonia" Turin, 1859, the LL of Genoa, Milan, Florence, Pisa, Livorno, Bologna, Carliani, Aocali, Torino, and those in Southern Italy convened in Florence in 1861, and constituted the actual "Grande Oriente of Italia," but at this meeting the two G. O. A. A. S. R. of Naples and Palermo did not participate.

The new body worked the first three degrees of a pseudo symbolic Rite (really the three first degrees of the Modern or French Rite), and in 1863 it was in control of 68 LL in Italy and 7 Lodges in foreign countries. In 1864 five Grand bodies existed in Italy; G. O. in Turin; S. C. in Naples; S. C. in Palermo; S. C. in Turin and Livorno. A Confederation was made by these Supreme Powers and M. III. Bro. Giuseppe Garibaldi G. M. and Bro. De Luca President of Grand Council of the High Grades. The "Rito Simbolico Italiano," of three degrees (E. A.; F. C., and M. M.) was created in 1864 (July 1-5), in Milan, and its East was in Turin and the "Grand Consiglio del Rito Simbolico" controlled all Lodges at that time. In 1868 the Symbolic Grand Council and the Grand Orient of Italy confederated. In 1870 the

Grand Orient was transferred to Rome, the capital of the Kingdom. The S. C., A. A. S. R., resident in Palermo amalgamated with the G. O. of Rome.

This last Grand Body claimed to have been constituted in 1803 at Milan, and re-constituted at Turin, but it has no Charter or other serious document. On June 26th, 1900, a confederation was concluded by the S. C., A. A. S. R., in Naples, the S. C. C. G. of the Memphis Rite in Palermo, the "Grande Oriente Italiano" in Milan (a secessional body) and the "Italian Masonic Federation." Their work was without consequence. The "Grande Oriente Italiano," founded in 1904, with the "G. O. d'Italia" S. G. C. G. of Memphis, died, and the S. C. at Naples founded with the S. C. of Italy, Charleston A. A. S. R., Bro. Fera S. G. C.

All the actual Masonic Grand Bodies in Italy (except the S. C. U. of the "Rito Filosofico Italiano") have no origin and are self-constituted. The official Masonry is numerous, but it works with the constant pre-occupation of the social and political business. For this reason the esoteric Masonic knowledge is ignored by them. The cause is the social and political situation of the State. Before 1870 the Freemasonry in Italy was considered as a center and a bond for the National deliverance from the foreign domination and our Order after the Carbonarian and "Giovine Italia" period (1815-1861) as a convenience, purposing this object only, but not an occult bond of all philosophic and political schools and worships. Consequently, the study of the Masonic and esoteric doctrines was considered by our official Brethren as time ill spent, and this opinion is repeated today by the Brothers in a high position in the official Craft and in the so-called Scottish High Degrees. Concluding, the work of "Official Masonry" in Italy is unilateral and inconclusive; the "democratic" politics is a constant preoccupation.

The "S. C. U. del Rito Filosofico Italiano" was constituted in 1911, and works 7 degrees. A Charter was issued to them in 1887 by the "Imp. S. S. and S. C. of the Memphis and Mizraim Rite 97°" in Naples to the Spanish Brethren to constitute a S. G. C. G. 33-96 in Iberica Peninsula (Madrid). This body reduced the degrees to 7 in 1894, and a "Rite Nacional Espanol" was created. The "S. G. C. G. Iberica" conferred the regular degrees of A. A. S. Memphis and Mizraim 33-96 R. A. Rites. In 1909 orthodox Masonry did not exist in Italy because the Ancient regular Rites died or went to sleep forever; (the A. & P. Rite in Palermo for example).

Bro. Edward Frosini was commissioned by the Spanish BB in 1909 to propagate the Ancient Rites in Italy. A "Loggia Centrale Ansonia" was opened in Florence, Bro. Frosini, President, with a charter of the Sov. Symbolic G. L. of the Memphis and Mizraim Rite in Madrid (Bro. Isidro Villarino del Villar 33° 90°-96° S. M. G.) Some Lodges under this obedience worked in Italy in 1909-1911 and the "L. C. Ansonia" was transformed in 1912 into the "Gran Madre Loggia Centrale Ansonia" for the symbolic degrees, and for the Italian jurisdiction. The above mentioned S. C. of Spain chartered S. C. of Italy, M. and M. A. A. S., National Espanol Rites, 1911, and the "Rito Filosofico Italiano" in 7 degrees subsequently created with a "Supremo Consiglio Universale" by Bro. Frosini, G. M. G. The R. F. T. is represented today in Europe, America, Switzerland, Russia, Egypt, Central America. Its doctrines are those of Universal Freemasonry and the Bros. in the Chapters and Colleges of the Rite are indoctrined also on the Ancient Pythagorean Philosophy.

Pericle Maruzzi, 330, 900, 950, Vio.

## LEXICON.

**Caduceus.**—The magic wand of the God Hermes, represented in the lodge by the wands of the Deacons and Stewards.

**Cagliostro-Count.**—Few men connected with Masonry of the early eighteenth century has been more written about than Alexander Count Cagliostro. That he was a clever and able man is certain. That he was an unscrupulous one, seems as certain. His life and Masonic labors is such a mass of fact and fiction mixed that it is practically impossible to unravel. This much seems certain, that he was the first, or at least the first prominent fabricator of Masonic Rites which grew like mushrooms during the latter part of the 18th and beginning of the 19th centuries. The line of Masonic imposters may be said in fact to have started with Cagliostro and ended with Albert Pike. The first pretended to continue the dead Egyptian mysteries; the latter the dead Charleston Council. Cagliostro professed to have a higher system of Masonry which he claimed to have received from the Egyptian Priests. It was an androgonous system. The first of that kind he presided over the male portion with the title of Grand Copt. His wife presided over the female branch as Grand Copheta. The whole system was of a porfessed magical nature and filled the purpose of its creation, namely the extraction of coin from its Neophites. Some have tried to prove that the modern Masonic Rites of Memphis and Misraim are identical with Cagliostros system. No one acquainted with both systems would say so, and we will show that such is not the case when we treat of "Egyptian Masonry."

**Cahier.**—The French name for the ritual or any portion thereof.

**Cain.**—The first-born of the human race, elder brother of Abel, whom he slew, mentioned in the old Scottish degree of the "Funeral Master."

**Calcot, Wellins.**—An English Masonic writer of the latter part of the 18th Century.

**Calendar, Masonic.**—The method employed in dating Masonic documents differs from that in common use, and the several Masonic rites differ from each other in this regard: Some dating from the creation of the world, B. C. 4000 years, technically called "Anno Lucis," in the year of Light. With the Scottish Rite the date is according to the Hebrew Cronology, "Anno Hebraico," or "Anno Mundi" in the Hebrew Year, or the year of the World. In this the year starts in the month of September, the present year is 5674. The Hebrew month is also given in writing the date. In the Rite of Misraim the cronology of Arch-Bishop Usher is adopted which adds 4000 years to the Christian era. The Rite of Memphis adds 000-000 to the common or vulgar era. The Arabic Orders use the Mohammedan Cronology and date from the "Hegira," found by taking 662 years from the common era. In Royal Arch Masonry the date differs according to whether the Arch or Enoch, or of Zerrubabell is meant. The latter dates from the building of the second Temple, B. C. 530. The former to the completion of the first Temple, B. C. 1000. In both dates the style is "Anno Inventionis" in the year of the discovery, and relates to the re-discovery of the "lost word." The date 1000 B. C. is also used in the "Cryptic degrees." Knights Templar date from the organization of the Order in A. D. 1118. The style is "Anno Ordinis," in the year of the Order.

**California.**—The first Masonic Lodge in the State of California was chartered May 10th, 1848, by the Grand Lodge of Missouri, to work in Benton City as Western Star No. 98, and a Grand Lodge was organized April 19th, 1850, after the usual York-American Rite fashion without any further authority than the will of the organizers. There is also a Provincial Grand Lodge of Universal Masonry working in the A. A. S. R. Symbolic, in the American Masonic Federation, with 21 Daguhter Lodges, and a Provincial Grand Council of Kadosh.

# The Universal Free Mason

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## OFFICIAL

Again we call the attention of the Lodges to the matter of obtaining the proper Lodge account books. We are carrying several hundred dollars' worth of these books, and they should be in the possession of the Lodges, that their usefulness may be demonstrated and appreciated.

Our "defense fund" is nearly exhausted, and it may be well for those Lodges that have not yet paid their quota to know that we have had a hard fight in Oregon, and now have to meet the enemy of all souls in British Columbia. President Thomson has been at headquarters very little for the past three months, owing to these troubles, and the expenses attached to these court proceedings, such as hiring lawyers and traveling backward and forward in attending to these matters, is very great. We hope the Lodges which have not contributed will do so at the earliest day possible.

We would like reports to be sent in of the Lodges under dispensation, so that our directory may be complete. We would like to know the time and place of meeting of their Lodges, and the names and addresses of the officers.

We would like complete reports from all the Provincial Grand Lodges, not only that our records may be full, but that we may publish them for the information and welfare of the BB. in the several Provinces. We have a few, and would like them all.

## VICTORY, VICTORY, VICTORY.

**The American Masonic Federation Upheld in Its Right to Work in the State of Oregon, and the Yorks Completely Defeated.**

Victory has again perched upon the banners of the A. M. F. and right and justice have triumphed over bigotry and persecution.

Our readers will remember that in our last issue we chronicled the defeat of the Yorkists in the State of Oregon in their attempt to persecute four of our BB. whom they had arrested in the city of Portland. At the trial two of our BB. were found "not guilty," and the jury disagreed on the other two. At the time we expected that the Yorks had been so much exposed in the trial, their crookedness made so plain, that they would be only too glad to retire from the contest. In this we were mistaken, as the case was set for retrial of the two BB. about whom the jury had disagreed. The trial was set for the 6th of last month and lasted for six days, ending in a complete victory for the A. M. F.

The case was peculiar from the fact that it was the first tried under any of the laws that the Yorks have succeeded in getting passed everywhere where they could influence the State Legislatures. They knew well that they could not meet us in the open, that they had no ground to stand upon and that public discussion would only show up their weakness—hence these laws. In none of the other State where similar laws had been passed have the Yorks had the hardihood to test them in the courts, and it was left for those of the State of

Oregon to take the unenviable initiative and a sorrier set of men there is not in these United States today than they are, that they allowed themselves to be made the catspaw for their BB. in other States. The Oregon law professed to have been passed in the interests of all fraternal organizations, for the purpose of protecting them against imposters, and read that no person or persons could organize, or attempt to organize, a lodge or other society in the State of Oregon where there had existed one with the same or a similar name, objects and purposes to one already existing in the State. This seeming anxiety to protect fraternal orders was easily shown to be a fraud, as only the York Rite Masons were interested, and they openly boasted that they were the fathers of the bill and that one of their Grand Lodge officers was the framers of it, and from the further fact that in the State there were five different bodies of Foresters, three of Odd Fellows, and two of Woodmen.

On the witness stand Mr. Robinson, Yorkist Grand Secretary, made some startling statements and showed even more ignorance of the common rudiments of Masonry than even the ordinary Yorkist. He acknowledged that the Grand Lodge A. F. A. M. of the State of Oregon had no Charter from a superior Masonic body, that it was self-constituted and devoid of any authority other than what was self-assumed. He expressed himself unable to read or understand the letters T. T. G. O. T. G. A. O. T. U., though he asserted that he had received Masonic documents issued from every country in the world. He said that of the twenty-one Masonic emblems displayed on the Diploma of the A. M. F. he only understood nine; that the others might be Masonic, but if so that he did not know them. He asserted that he was well versed in all things Masonic, yet said positively that there was no such thing as 90 or 95 degrees and when shown a Canadian Diploma for the 95th, said he had never seen such a thing before.

Mr. Robinson having shown that he

knew nothing of the A. M. F., or indeed of anything else Masonic, was succeeded as witness for the Yorks by a Mr. Macolm, who said that he was a member of the Supreme Council of the Southern Jurisdiction of the so-called Scottish Rite who testified that there was a consistency of his body working in Oregon and that the A. M. F. Lodges in Portland did not belong to them. He was not aware that there were other six bodies calling themselves Supreme Councils of the A. A. S. R. in the U. S. A. which did not recognize his Council, but called it a fraud. When asked what was the test of legitimacy in the A. A. S. R. he said recognition by his Council, though when pressed to it he acknowledged that his Council was self-created and had no Charter. He acknowledged that his Council did not work the symbolic degrees, but that all candidates got these degrees in York Rite Lodges. These were the only Masonic witnesses that the Yorkists put on the stand, and if they succeeded in doing nothing else, they showed their own members how little their leaders knew about Masonry—what an example it was of the blind leading the blind!

The attorneys for the defence were both BB. of Robert Bruce Lodge in the A. M. F.—one of them R. W. M. of the Lodge. They conducted the case in an able and masterful style bringing out every point in prosecution and defense, showing the weakness of the one and the strength of the other. The legality of the A. M. F. was clearly shown and its descent traced back to the ancient Mother Lodge of Kilwinning. Its legal status was shown by its articles of incorporation, which were contrasted with those of the Grand Lodge of Oregon, A. F. A. M., the latter only giving power to acquire real property, to hold or dispose of the same, but not one word about the right to do Masonic work, while ours on the contrary, besides giving us the same power, also conferred the right to establish Lodges and Grand Lodges of Masons and to work the degrees of the symbolic Lodge. It was clearly shown that there was no similarity in the names of the A. M. F. work-



ing in the A. A. S. R. Symbolic and the A. F. & A. M., and that there was even less similarity in our aims and purposes, than ours was to universalize Masonry in the U. S. A. by establishing one central authority for the whole country; to bring Masonry in America to the condition it held in the world at large, by making it as it should be, one grand world-wide Brotherhood, bound by no geographical limits, knowing neither race, creed, language or nationality; where all good men would meet on a common level, their common aim the uplifting of humanity, their common creed belief in the Fatherhood of God and the brotherhood of man. Whereas the A. F. & A. M. of Oregon was civilly a real estate concern and Masonically was without authority; self-centered, purely a local organization, its activities confined to the State of Oregon and recognizing or being recognized by less than one-tenth of the countries of the world.

That the jury was impressed fully by the evidence produced by the A. M. F. and the lack of it by their opponents was shown by the fact that only the one ballot was taken when they returned a verdict of not guilty, and by that verdict declaring that the American Masonic Federation was, as it has always claimed to be, a separate and distinct organization, in no sense similar in name, objects or purposes to the so-called York Rite of America. The Yorkists had the whole machinery of the State of Oregon to fight for them. The tax payers of the State paid the bill, the District Attorney and his special assistant (hired for the occasion) were Yorkists, the Legislature was induced to pass laws to down us, the judiciary of the State and the tax payers' money was used in the effort to down us, persecution was disguised as prosecution in the same mad effort, and in spite of all truth prevailed, and the people of Oregon have learned what Universal Masonry of the Scottish Rite stands for and the time has brought measurably nearer when all Masons, male and all men, will be Brothers. So mote it be.

## THE AFTERMATH.

Bro. E. E. Morrison of R. W. M. of Springfield Lodge, Springfield, Oregon, sends us a clipping from the Sunday Oregonian in which under the caption of "Charge of 'Fake' Made," one Fred W. Detleff, professing to belong to "Clyde" Lodge of Glasgow, Scotland, rushes to the assistance of the discomfited and discredited A. M. F. of Oregon. Whether this Detleff is or is not a member of Clyde Lodge we do not know, neither do we care; it is possible that he is, as no more in Scotland than elsewhere can the Lodge be tied so closely that unworthy members do not sometimes gain admission. The letter itself is not worth the time spent in replying, were it not that it is "sanctioned" by James F. Robinson, Grand Secretary, Ancient Free and Accepted Masons of Oregon, and Phil S. Malcolm, 33rd degree, Sovereign Grand Inspector General in Oregon, giving it a semblance of official sanction by the State Grand Lodge and the bogus Charleton Council, and further as showing the desperate straits to which these bodies are put after their defeat in the courts.

Detleff shows by his letter that he is either an ignoramus or a liar; we will charitably give him the benefit of the doubt and consider him the former. His letter shorn of unmeaning verbiage consists of the statements that M. McB. Thomson, founder of the American Masonic Federation, claimed to have authority and a Charter from the Grand Lodge of Scotland, and that he had a letter from David Reid, Secretary of the Grand Lodge of Scotland denying that the said M. McB. Thomson had any such authority or Charter. We are inclined on further thought to withdraw our former estimate of Detleff's character and believe that he is more a liar than even a fool, as he was present in the court when it was testified that the A. M. F. claimed no authority from the Grand Lodge of Scotland. It has for long been the policy of the Yorkists to get some ignorant Scottish Mason to write to Reid

asking if the A. M. F. had a Charter from the Grand Lodge of Scotland. This of course Reid denies, and his letter is shown around as a proof that the A. M. F. is wrong; this is of a piece with the letter recently written by one of Detleff's sponsors, Robinson, who wrote to the Grand Lodge of Sweden asking if the A. M. F. had authority from that Grand Lodge and this for the purpose of discrediting the A. M. F. with its members of Swedish nationality; with equal truth and effect he might write to China and Japan.

Detleff seems to consider that he scores a point in favor of the Oregonian Yorkists when he says that he has visited Lodges in several foreign countries, amongst others Cuba, Peru, Chilli, Germany, Netherlands, Sweden and Italy. He may have done so, as these Grand Lodges all work in the Scottish Rite and are Universal Masons, but he does not say (perhaps he does not know) that no Brother from either of these countries could enter a lodge under the State York Grand Lodge of Oregon, and he lies when he says that M. McB. Thomson could not visit the lodges in these countries, as he is the actual Grand representative of two of them (Germany and Italy) and an honorary member of several of the others.

It is surely a bad cause that needs lies to bolster it up, but as the Book says, there are some who love a lie rather than the truth, the reason being "that their deeds are evil."

#### SCOTCH MASONRY.

(Continued.)

Continuing our narrative, we will further quote from the report of the Grand Lodge of Louisiana (1912). We are anxious to have this matter well understood, so that we need not make so frequent reference to it. We stated in our last, that the Grand Lodge of Pennsylvania was chartered in 1764, by the Grand Lodge of England, and the York Rite Lodges were working under the Grand Lodge of Pennsylvania, until the close of

the war of the Revolution, when Pennsylvania surrendered its Charter back to England, and established a Grand Lodge of its own without any authority from any source whatever, thus becoming a self-constituted body. Louisiana followed in its wake, and the report of the Grand Lodge for 1912 is the author of the following:

"The various subordinate Lodges of the York Rite, by their representatives, June 11, 1912, organized a Grand Lodge for the State of Louisiana." This is the beginning of the State Grand Lodge system in that state. To continue from this report:

"June 19, 1813, a Consistory, Thirty-second degree, A. & A. S. Rite and working the symbolic and ineffable degrees, was instituted at New Orleans, deriving charter from the Supreme Council, having its Grand East at New York, N. Y., and the previously organized Scottish Rite Lodges came under its jurisdiction.

January 10, 1833, the Grand Lodge of Louisiana proposed to the Grand Consistory that the Grand Lodge would constitute within its bosom a special chamber for the symbolic degrees of the A. & A. S. Rite, on condition that the Consistory would divest itself of the right to confer symbolic degrees, which proposition on the 28th day of January the Grand Consistory accepted, and a special chamber for the Scottish Rite was created in the bosom of the Grand Lodge, and the Consistory ceased working in the symbolic degrees, and commencing at the 4th degree, and the Scottish chamber thereafter chartered all the symbolic Lodges for which petitions were presented, and the previously existing subordinate Scottish Rite Lodges surrendered their Charters to the Grand Consistory, and received new Charters from the Scottish Symbolic Chamber of the Grand Lodge.

October 27, 1839, a Supreme Council of the A. & A. S. Rite was established at New Orleans, by the Marquis de Sanmichel, which Council was recognized by the Grand Orient of France, as was also the Grand Lodge of Louisiana, and the

Grand Orient held Masonic Correspondence with both.

In 1850, a convention of the Symbolic Lodges of Louisiana was held and a Constitution was adopted providing that the Grand Lodge of Louisiana could thereafter establish no other Lodges than those of Free and Accepted Masons, professing exclusively the York Rite, and by a communication of March 5, 1850, so informed the Supreme Council of Louisiana.

The A. & A. S. Rite Lodges then returned their charters to the Grand Lodge, and the Supreme Council, by a decree of September 20, 1850, resumed authority over the symbolic degrees of the A. & A. S. Rite, and issued new Charters to the bodies left without a government by the action of the Grand Lodge, and for a time the two organizations continued independently of each other to exercise jurisdiction over and charter subordinate Lodges to confer the symbolic degrees.

Thus was created the disturbance mentioned above, by the York Rite mischief-makers, and it was this unpleasant condition that caused the Grand Orient of France to send out its Grand Orator, LeBlanc de Marconnay, to investigate, as both powers were daughters of that Grand Jurisdiction. In his report he said, among other things, "that Polar Star Lodge had accumulated the Rites previous to the formation of the Grand Lodge, and that the practice had been continued uninterruptedly from that time to the date of his report" (August 18, 1852).

Polar Star Lodge has the following brief history: In the year 1794 several BB. of the French or Modern Rite held a meeting and resolved to form themselves into a Lodge under the title of 'Etoile Star' (Polar Star), and applied to the Grand Orient of France for a Charter. This application could not be granted owing to the Grand Orient having suspended its labors in consequence of the political troubles that at that time agitated France. On ascertaining this, they addressed a similar communication to the Provincial Lodge 'La Parfaite Sincerite,' at Marseilles, which granted them a provisional Charter in 1796."

I take the foregoing from the Louisiana report of 1912, and as the early records of Polar Star Lodge are not in existence, having been lost or destroyed, its true history is now largely a matter of opinion of the writers of its history. However, this we know of a truth, that when the Grand Orient of France resumed its labors in 1803, after the close of the French Revolution, that body granted a Charter to Polar Star Lodge No. 4263, and deputed A. Pinard and A. Marmillion specially to reconstitute it and install its officers, which was done on the 11th of November, 1804.

"Polar Star No. 4263 then applied to the Grand Orient of France for a Charter to open and hold a Chapter of Rose Croix; a Charter was granted and the Chapter regularly constituted and its officers installed May 24, 1807, under the name of "La Vertu Recompense No. 5001."

This was the first regularly constituted body of this grade in Louisiana, and was attached to Polar Star Lodge; it being the custom in those days, and long afterwards, for bodies of the higher degrees of the York, French and Scotch Rites to be attached to a symbolic Lodge.

The original Polar Star Lodge accumulated all the Rites, the first in Louisiana, because it obtained them from the Grand Orient of France, both French and Scotch Rites. To insure accuracy in tracing this history we warn the student that a mistake can easily be made by following the history of several other Polar Star Lodges, such as Polar Star No. 129, Polar Star No. 1, Polar Star No. 59, all of Louisiana, chartered as York Rite Lodges by the Grand Lodge of Pennsylvania.

The Grand Lodge of Louisiana takes great pains to state in its report that: "In the spring of 1811, several members of the Lodge, Polar Star No. 4263, applied to the Grand Lodge of Pennsylvania for a York Rite Charter, which was granted June 3, 1811, with the name Polar Star Lodge No. 129."

Whether this is true or not we are unable to determine, but we will say that it bears the earmarks of truth, as the follow-

ing from the records of Polar Star Lodge No. 4263ff which are extant, show:

"At an 'extraordinary meeting,' held October 13, 1811, after the Lodge was opened, the W. Master, Jean Pinard, stated that the meeting had been called for the purpose of postponing the work of the Lodge for an indefinite period; that this was owing to the differences that had always existed and continued to exist between the Masons of the Modern or French Rite and those of the York Rite in the City of New Orleans, which had produced an interruption of fraternal intercourse between the members of Polar Star Lodge No. 4263 and the Lodges of the York Rite, and had finally resulted in the non-recognition of the former by the latter; that, with the exception of Polar Star Lodge No. 4263 all the Lodges in the city had their Charters from Grand Lodges of the York Rite; that owing to the long continuance of the war between France and England, they had been unable to communicate with the Grand Orient of France; therefore in consequence of these difficulties, and in order to prevent their occurrence in the future, the Master Masons composing the Lodge had applied to, and obtained from the Grand Lodge of Pennsylvania a Charter for the York Rite."

The records of Polar Star Lodge No. 4263 also show: "The Polar Star Lodge accumulated the Rites, because it depended at the same time on the Grand East of France for the French and Scotch Rites and on the Grand Lodge of Pennsylvania for the York Rite."

The report of the Grand Lodge of Louisiana states in this connection: "The records of Polar Star show that it worked the French or Modern Rite exclusively until it was compelled to apply for a York Rite Charter. It worked the York Rite until 1820, when it revived the French Rite, and receiving a Charter from the Grand Orient of France for the Scotch Rite cumulated the different Rites."

The reader will now see that in the will, Polar Star Lodge No. 4263 worked desire for harmony, and to follow out

the Masonic principle of peace and good is the connecting link between the old and the York Rite for a period from 1811 to 1820, when it went back to its first love, and resumed the Scotch Rite, and has continued to work that Rite, with no other interruption than this, up to the present time.

In forging this chain of title to Scotch Masonry, we have paid especial attention to the history of Polar Star Lodge, as in new world. Lord Kilmarnock, Grand Master of Scotland, and Grand Master of Mother Kilwinning, while in France, chartered the mother Lodge of Marseilles; this Lodge in turn characterized the Lodge Polar Star, which afterwards was confirmed by the Grand Orient of France. With its trials and troubles in Louisiana with the York Rite, we have nothing to do, nor does it much matter. It has never lost its identity, and exists today. Its succession is unbroken. It practices the Scottish Rite Symbolic.

From the first introduction of Free Masonry into Louisiana in 1794, until 1850, many and varied troubles sprang into being. The Yorks from Pennsylvania, Mississippi and South Carolina, and several immigrations of Masons from France and the West Indies introduced discussions as to authority and prior claims to recognition, and a hundred and one reasons were given why a union should be established of all the bodies and Rites, and the result was that on May 4, 1850, articles of union were adopted and ratified, and a Constitution drafted, which was almost unanimously adopted at Baton Rouge in June, 1850. Peace and harmony prevailed for a while, but the smouldering fires of discontent were not extinguished, and in 1856, the York Lodges broke their faith and violated the "concordant" entered into, and the Scottish Rite Lodges surrendered their Charters to the Grand Lodge, and resumed their authority over the Symbolic Lodges of the Scottish Rite, under a Supreme Council. This state of affairs soon settled down to an agreement to disagree on the part of the York Grand Lodge and the Scottish Rite Council, and has existed up to the present time.

This Grand Council has the following history. Briefly told:

As by the Supreme Council of Louisiana, thus it is: It was established by the Supreme Council of New York in 1813, first as a Grand Consistory of Princes of the Royal Secret. This Consistory was confirmed in 1833 by the United Supreme Council of the Western Hemisphere (the same Supreme Council that created it) and in 1839 it took the name and title of Supreme Grand Council of the Thirty-third, and founded a power for Louisiana, which was admitted to the correspondence and acknowledgement of the Grand Orient of France in 1842.

We will now trace the history of this body, from 1839 to the organization of the Grand Lodge Inter-Montana, by its authority, in 1907.

The founder and first Sovereign Grand Commander was the Illustrious Brother Onazio de Santangelo, from October 27, 1839, succeeded by Jean Jacques Conté, January 29, 1842; J. F. Canonge, September 20, 1845; James Foulhouze, January 21, 1848; Chas. Chiborne, January 7, 1854; J. J. Masciot, October 7, 1856; James Foulhouze (second term), April 22, 1857; Eug. Chas. Saignac, January 7, 1867; Eduard Marc, January 3, 1872; Armand Bertel, February 23, 1875; J. Gentil, June 20, 1876; Armand Bertel (second term), February 27, 1877; M. J. Peron, September 17, 1887; A. J. Guisanovich, September 17, 1889; Jos. N. Cheri, September 4, 1891; R. A. Chiappella, February 24, 1893; Jos. N. Cheri (second term), February 23, 1894. Ill. Bro. Cheri was still S. G. Commander of the S. C. in 1906, when authority was granted Matthew McB. Thomson under the Grand Seal to the S. C. to establish Lodges of the Scottish Rite Symbolic in the State of Idaho; the consequence was the organization of the Grand Lodge Inter-Montana on the 9th day of January, 1907, and it in turn was the founder of the A. M. F.

This is, in brief, the abstract of or descent from the ancient Masoury of Scotland, dating back long before the days of Modern Grand Lodge system.

In conclusion we will briefly state what led up to the establishment of the American Masonic Federation, by the Grand Lodge of Inter-Montana, by incorporating a proclamation issued just prior to its final act of organization, by becoming a civic power, as well as a Masonic power.

#### Proclamation.

T. T. G. O. T. G. A. O. T. U.—To the Sovereign Powers Governing Universal Masonry Throughout the World, Greeting: Worshipful, Venerable and Very Dear BB.: In informing you, officially, of the organization of the American Masonic Federation, A. A. S. R., we are but performing an ordinary Masonic duty, but the bare performance of that duty, without an explanation, would be very unsatisfactory. We therefore, in a very brief way, place you in possession of facts which formed the foundation for our action.

As you are no doubt aware, the "York Rite" has been in Masonic control of the United States of America since shortly after the attainment of her independence. Exercising this control has led to the most flagrant acts of tyranny and despotism, and so intolerant has it become, that Universal Masonry is practically unknown, or at least unrecognized. BB. from foreign countries, or even adjacent territories, have failed to receive recognition, and if perchance they have been permitted to pass the tyler, it has been through sufferance and not right. Admittance is more often denied than granted, no matter how bright the applicant may be, nor what credentials he carried, and at death he is denied Masonic burial. A Brother hailing from the Grand Orient of France or Spain is denied admission to a "York Rite" Lodge. But few Lodges open their doors to the Grand Lodge of France, and fewer still to the Grand Orient of Italy. So it is with nearly all European and South American Masonic powers, who practice the Scottish Rite, they are classed as irregular and their members generally denied admittance to the Lodges, while in some instances they are admitted in one State and denied in others. In every "York Rite"

Lodge a race test is applied and in some States a religious one.

Confronted by these conditions, and in view of the fact that a careful estimate places non-affiliated Masons in the United States at 300,000, a very great many of whom stand well in the countries where they were made, and in view of the fact that these BB. had to either forego entirely all the fraternal associations so hardly gained and so highly prized, or seek authority from other sources, we sprang into being. The Grand Lodges of Hamburg and Roumania, and the Grand Orients of France and Spain, at different times, granted Charters to work in the United States. The Lodges thus organized were branded by the "York Rite" as clandestine and irregular, and refused to recognize their members as Masons, and BB. working under separate Constitutions, though of the "York Rite," were equally ostracized. Unable to effectively withstand the determined opposition of their Masonic enemies, they deemed it advisable to form a national organization, which, by the presentation of a united front, and a determined effort, they might win for their beloved Rite the same consideration accorded it in all other countries of the world. Through these conditions there was born into the family of "Universal Masonry" The American Masonic Federation, Ancient and Accepted Scottish Rite, "Symbolic," all possible care having been taken that it should be both Masonically and civilly legal.

And now, BB., having explained to you our position, our aims and objects, and the difficulties and opposition with which we have to contend, we appeal to you for aid and assistance in our struggle for right and justice against tyranny and oppression, and in our efforts to spread the benign and elevating teachings of "Universal Masonry." This you can best do by granting us fraternal recognition and exchanging representatives with us. This will strengthen us by encouragement to our friends and discouragement to the enemies of "Universal Masonry."

Trusting that due and careful consideration will be given us in this regard, and

our desires granted, we salute you B. T. N. K. T. T. E. O. and extend to you the fraternal embrace, in behalf of the American Masonic Federation.

(Seal) M. McB. THOMSON, 33,  
President General.

Montpelier, Idaho.  
(Seal) ROBERT S. SPENCE, 33,  
Grand Secretary-General.  
Evanston, Wyoming.

\* \* \*

Following the issuance of the foregoing, the American Masonic Federation was made a civil organization, by the laws of the State of Idaho, as the following will testify:

#### Articles of Incorporation.

Be it known that we, the undersigned corporators, do hereby associate ourselves together and form a corporation under Chapter I of Title IV, and Chapter VIII, Title IV, and the act known as House Bill No. 140, approved on the 6th day of March, 1905, and contained on pages 161 to 166, Session Laws of 1905, Revised Statutes of Idaho, and acts amendatory thereto, and adopt the following articles of incorporation:

#### PREAMBLE.

The association of the American Masonic Federation hereby affirms that there is not a legal body known as The American Masonic Federation in the United States of America. This association is composed of Grand Lodges and its constituent Lodges and members.

Therefore, this association of the American Masonic Federation is organized for the express purpose of establishing Lodges of, and practicing the Rites, Ceremonies, Usages and Customs of "The Ancient and Accepted Scottish Rite of Free Masons," as generally practiced in Europe and America at the present time. The specific Masonic authority vested in the association is derived from and founded upon "The Scottish Rite" of Freemasonry. Guided by these principles and governed by the following articles of incorporation and by-laws in support thereof, we hope to be worthy followers of "The Ancient and Accepted Scottish Rite of Freemasonry."

## ARTICLE I.

The name of this corporation is the American Masonic Federation.

## ARTICLE II.

The purpose for which this corporation is formed, and its chief objects and business, shall be to dispense Charity to its members, to promote Harmony, Peace and Brotherly Love between Free Masons, to conduct Masonic work, to transmit the authority to confer Masonic degrees and to confer the same, to establish, govern and control Symbolic Masonic Lodges in locations where no Grand Lodge of the A. A. S. exists, pending such time as when three or more Lodges shall apply for and be granted the right to establish a Grand Lodge, and the officers thereof shall be duly elected and qualified. Also to do all work and things which rightfully belong to and may be lawfully done by a Grand Lodge of A. A. S. R. of Free Masons; and by its said incorporate name to have and use a common Seal which may be altered or amended at the pleasure of the corporation, and to make by-laws for the government of said corporation, and to elect and install officers, and to take, and receive, hold, convey, mortgage or assign all such real estate and personal property as may be necessary for the purposes and conduct of said corporation; and to universalize Masonic Rites by affiliation.

## ARTICLE III.

The place where its principal business is to be transacted is Montpelier, Idaho, and, outside of Idaho, such places as the Board of Directors or Trustees may designate, where meetings of Directors or Trustees, and of the Executive Committee, may be held.

## ARTICLE IV.

The term for which this corporation is to exist is fifty years.

## ARTICLE V.

The number of its Directors or Trustees shall be seven, and the manner and method of their election shall be by ballot, and the term of office shall be three years from the date of their election and qualification, and the following shall be elected at the first meeting of the Di-

rectors or Trustees, viz.: A President, four Vice-Presidents, a Secretary and a Treasurer, who shall hold their respective offices until their successors are duly elected and qualified.

In witness whereof we hereunto affix our signatures this 31st day of August, 1907.

(Seal)

C. P. CHRISTIANSEN,

(Seal)

M. McB. THOMSON,

(Seal)

J. W. Langford.

State of Idaho,

County of Oneida—ss.

Before me, D. C. McDougall, a Notary Public in and for the County and State aforesaid, on this day personally appeared C. P. Christiansen, known to me to be the same person who signed the foregoing instrument, and acknowledged to me that he executed the same for the uses and purposes therein mentioned.

Given under my hand and seal of office this 31st day of August, 1907.

My Commission expires July, 1911.

(Seal)

D. C. McDOUGALL,

Notary Public.

State of Idaho,

County of Bear Lake—ss.

Before me, George E. Marks, a Notary Public in and for the County and State aforesaid, on this day personally appeared M. McB. Thomson and J. W. Langford, known to me to be the same persons who signed the foregoing instrument, and acknowledged to me that they executed the same for the uses and purposes therein mentioned.

Given under my hand and seal of office this 9th day of September, 1907.

My Commission expires October 30, 1909.

(Seal)

GEORGE E. MARKS,

Notary Public.

ENDORSED.

State of Idaho,

County of Bear Lake—ss.

I, W. R. Holmes, Clerk of the District Court of the Fifth Judicial District of Idaho, in and for Bear Lake County, do hereby certify that the within and foregoing is a full, true and correct copy of the Original Articles of Incorporation of

the American Masonic Federation filed in my office this 9th day of September, 1907.

In witness whereof, I have hereunto set my hand and the official seal of said Court at Paris, Idaho, this 9th day of September, 1907.

(Seal) W. R. HOLMES, Clerk.  
By \_\_\_\_\_, Deputy.

Certified copy of articles of incorporation,

American Masonic Federation.  
Department of State,  
Secretary's Office.

Filed this 21st day of September, 1907, at 10 o'clock a. m. and recorded in Book "W" of Dom. Corp'n's. at page 2969, Records of the State of Idaho.

ROBERT LANSDON,  
Secretary of State.

The foregoing completes our history and ancestry, and establishes our right and authority to practice the Ancient and Accepted Scottish Rite (Symbolic), of Freemasonry.

We believe we have connected every link into a chain of authority and Masonic recognition from the Grand Lodge of Scotland, by its Grand Master, Lord Kilmarnock, in 1742, to the present time. With the Grand Lodge of Scotland we have nothing to do nor have we anything in common with that body, for the reason that it is in close amity with the State Grand Lodge system of the United States, and is thus compelled to indorse the doctrine of exclusive jurisdiction, which we repudiate, and adopt as our "slogan UNIVERSAL MASONRY."

The foregoing, as far as the organization of the American Masonic Federation is concerned, is not incorporated here as "matter new," for it has been published in this magazine before, and is probably well known to our readers, but as we are growing, and new members are being added, and new Lodges created, it will do no harm to again lay the matter before our readers. Also, in view of the fact that we have trouble in maintaining our rights in some parts of the Northwest, especially in the State of Oregon, and in Vancouver, B. C., we deem the subject of our authority is a paramount issue in

that section, and should be understood by all parties concerned, both friends and enemies, that the subject of the discussions may be righteously and intelligently conducted, and a profitable conclusion reached.

R. S. SPENCE, 33, 90, 96.  
(To be continued.)

## DEATHS.

It is with sadness we record the untimely departure of our esteemed Frater Albert Amy of "Angel City" Chapter. The following from the Los Angeles paper describes the sad accident:

### Held Lamp Fixing Auto; Fatally Burned.

Albert Amy, 1553 Rockwood, had some repairs to make on his automobile last night. He took an old lamp for light. An explosion resulted, burning him so badly physicians say he will die. The machine was destroyed and the garage damaged. The loss was \$2000.

Our worthy Brother, Albert Amy, at the time of his death, December 27, 1913, was the R. W. M. of Rob Roy Lodge No. 32 of Los Angeles. He suffered intense pain from the burns for fourteen hours, before death relieved him of his sufferings. He was buried with Masonic honors on December 30, 1913.

Again the grim reaper has been in our midst, and this time he has gathered into his garner our beloved Brother Joseph McLean, of Glenlivet Lodge No. 43, of Vallejo, California. Bro. McLean died in San Francisco, on October 24, 1913, but his death was not chronicled in his Lodge until recently. He was a faithful member in good standing in his Lodge at the time of his death.

Our beloved and faithful Brother, Matthew Thomson, eldest son of our esteemed President General, passed to the Great Beyond, to mingle with his BB who have gone before. He died at Salt Lake City, Utah, January 5, 1914, after only a few days of illness. The immediate



cause was pneumonia. At the time of his death he was Secretary of Garibaldi Lodge No. 6, of Salt Lake City, and also manager of the magazine "Universal Freemason." A more extended notice of his demise will appear in another column.

### RESOLUTIONS OF SYMPATHY.

On account of the death of Frater, Matthew Thomson, of the Grand East, Salt Lake City, Utah.

At a meeting of Fraters of "Kadosch," Alpha Council "A," U. D. of Portland, Oregon, the following resolutions were unanimously passed and adopted: That whereas:

T. G. A. O. T. U., in His all-wise providence, has by the "hand of death," removed from our midst our BB., Matthew Thomson, son of our Ill. Brother, President General of the American Masonic Federation, Matthew McB. Thomson,

And whereas, the said deceased Brother, having attained to the degrees of this Council, and having been a true Brother, devoted to the cause, high in moral standing, noble in character, commanding the respect of all who knew him by his generous and unassuming manner and amiability toward his fellow man, also exemplifying those principles which teach "The Fatherhood of God and the Brotherhood of Man";

Be it resolved that we, the members of this Council, greatly deplore the irreparable loss of the said Brother, both in this Council and to the cause, and his many friends, which has so suddenly and unfortunately come upon us, and that we deeply and fully realize the fact that in his death we have lost one of the staunch supporters and tireless workers for the cause of humanity and the principles of justice and right;

And be it further resolved that we tender to our Ill. BB., President General Matthew McB. Thomson, and the family of deceased, our heartfelt sympathy and deepest regret for their great loss and bereavement, yet realizing that He doeth all things for the best, and may his command

be accepted by us, believing that while we have lost a dearly BB., that our loss is His gain; and that a copy of these resolutions be mailed to the wife and family of deceased, and his bereaved parents, and also a copy be placed on file in the records of this Council.

GEORGE S. BREETLINGE C.,  
G. H. HAINES,  
A. C. LIEBENDORFER,  
W. S. DAVIS,

Committee.

Dated this the 6th day of January, A. D. 1914.

### OBITUARY.

It is with feelings of deep regret that we record the loss of another worthy brother—one whose very failings leaned to virtue's side.

Brother Matthew Thomson, eldest son of our worthy and esteemed President General, Secretary of Garibaldi Lodge No. 6, passed away on the 5th day of January, 1914. He had been in fairly good health, except for occasional attacks of rheumatism, from which he had suffered for many years, until a few days before his death, when he caught a bad cold, which developed into a case of pronounced pneumonia, which terminated fatally, as above noted. His remains were conveyed to Montpelier, Idaho, accompanied by the members of his family and friends, this being his request just before his death. He has a son buried there, and it was his request that he be buried beside his son. Before leaving Salt Lake, Masonic services were held by the Brothers of Garibaldi Lodge, and very impressive remarks were made by the brethren. There were a number of very choice wreaths especially noticeable was one furnished by his Lodge, designed Masonically.

Bro. Matthew had endeared himself to the Craft by his kindly and obliging disposition, and sincere sorrow is felt in a circle far wider than that of his own Lodge. He leaves behind his widow and two sons, one aged 19 and one aged 10 years, besides his father and two broth-

Continued on Page 185

## THE UNIVERSAL FREE MASON.

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## EDITORS:

M. McB. Thomson      Robert S. Spence

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## EDITORIAL.

In another part of this issue we publish an invitation to attend a Grand Masonic gathering, to be held in Lisbon, Portugal, presumably in June of this year. While we would like to attend this convention we are afraid press of business will prevent us. However, we are very much interested in the subjects to be discussed there, and hope they will be handled without gloves, as the time has arrived when Masonry, and sophistry, and sycophancy, must be divorced.

There are a great many reasons that might be assigned for this, but the obligations assumed by Masons in general should suffice. The Lodge room is the Mason's home. The BB. assembled there are his friends, for whom he is required to sacrifice every feeling that is not akin to his obligations. But, is this so? Is the lodge room a "city of refuge"; is the altar, with its decorations, a positive safeguard to him who kneels thereat? Ahe the Brothers there assembled brothers indeed, or are they only bearing that relationship during the ritualistic observances?

The first thesis to be treated is: "Should the instructions of the Mason be to obey scientific or philosophic doctrine?" This is a question of great moment. Either or both are, or should be profitable, but, to which do most Lodges lean? We fear

both are much neglected, in a general sense, and these subjects are left to the consideration of the profound thinkers amongst us, and neglected in the ordinary sense in the work of our Lodges. We are ritualistic Masons, and in many ways the repeating of the ritual is the somnum bonum of the Mason's life in the lodge-room.

The second and third questions we do not notice so much, but the fourth: "What is the action, or condition, or position of women in modern Society?" This is a question that will be a sweet morsel for the palate of the co-Mason, and all kindred Androgynous Rites. With it we have little concern. Our interests in this connection are limited to the "Scottish Rite of Adoption"; nevertheless the subject is an interesting one.

The fourth and last subject to be discussed we are very much interested in: "What is the situation of the black race in Masonry?" It would seem at a glance that this question could be easily disposed of. But, aloof from American prejudice, there is a depth of thought on the subject. The whole question resolves itself into the question "Is Masoury universal?" If we answer in the affirmative, then Masonry knows no creed, no color, no race. Is he a man, sound in body and limb; is he a free man?" These questions being answered in the affirmative, and all other requirements being equal, should the colored applicant be rejected, solely because of his color or race? We presume the word colored means the Negro race. There was a time in American Masonic history when this question was thoroughly discussed, not as to the condition of the colored man in slavery, for that was accepted as a disqualification per se,—he was not free. But, as to those of his race who were free. The final outcome was that the whole race was taboo. This condition exists today, and although the emancipation proclamation made the race free, the inhibition still exists. The natural consequence is that the colored man, if he wants to become a Mason must apply to the Lodges of his race. This he has done, and the United States is filled with Lodges of colored Masons. Whether

their origin is legal or spurious it matters little—they were driven to this goal. In the countries of Europe colored Masons sit and take part in the deliberations of the lodge along-side of their white brothers. This is never questioned. Their right to do so has been recognized from time immemorial. If it were not so, what would be the condition in society of the Mayor of Battersea, a suburb of London, who is a negro, and was elected last fall to that exalted position in the English nation? This man is entitled ex-officio to be introduced to the Court of England, and mix in the society of those to whom the King and Queen give audience. Suppose he were to apply at the door of an English Masonic Lodge, for admittance, would he be admitted, all other conditions being equal and regular? There is some doubt in Masonic minds as to whether the Grand Lodge of England did issue a warrant to Prince Hall as stated, September 20, 1784, but be that as it may, no doubt can exist but that he did establish "African Lodge No. 429" in Boston, and these members of the prohibited race continue to exercise their right, and have done so uninterruptedly since 1827. Like the Grand Lodge of Oregon, they continue their existence under the law of "ancient usage."

However, the question still remains, "If Masonry is or should be universal, can we shut the door to a Brother Mason, because of his race or color." If we do this, then we acknowledge the usages of the American Rite, and forego our claim to Universal Masonry. Much could be said on this subject, and much profit gathered from its discussion, and we wish our contributors would give vent to their views on the subject. We hope it will be well discussed at the Portuguese convention.

There is an enactment on the Statute Books of Oregon, as follows (so we are informed):

To Incorporate the Grand Lodge of Ancient Free and Accepted Masons of Oregon.

Section 1. Be it enacted by the Legislative Assembly of the Territory of Ore-

gon, that the Grand Lodge of Ancient, Free and Accepted Masons of the Territory of Oregon be and is hereby created and declared a body corporate and politic, with perpetual succession, by the name and style of "The Grand Lodge of Ancient Free and Accepted Masons of Oregon."

Sec. 2. That said corporation shall have power to acquire, receive and possess, by bequest, payment, gift, grant or purchase, property, real, personal and mixed, and the same to hold, have and enjoy, or to sell, rent, grant, convey or otherwise dispose of at pleasure; to sue and be sued, plead and be impleaded in all courts of justice, both in law and in equity; to retain and to make, ordain and establish such ordinances, resolutions, rules and regulations as may be deemed necessary or expedient for the good government of said institution, its officers and members, and its prudential, financial and charitable concerns; provided, that such ordinances, resolutions, rules and regulations do not and shall not contravene any provision of the constitution and laws of the United States or of this Territory.

Sec. 3. That all deeds and other instruments of conveyance in order to their validity, shall be authorized by the Grand Lodge, signed by the Grand Master, and by him acknowledged in his official capacity, and attested by the Grand Secretary with the seal affixed.

Sec. 4. This act shall take effect and be in force from and after its passage.

Passed Council January 7, 1858.

Passed House January 12, 1858.

IRA F. M. BUTLER,

Speaker of the House of Representatives.

H. D. O'BRYAN,

President of the Council.

At the trial of some of our BB. in that state the Grand Secretary General of that Grand Lodge testified that the Grand Lodge of Oregon had no Charter, nor any authority to sit as such body. This, we think, we showed in the last issue of this magazine. This being the fact, then, to give them even a political standing in

that state, they caused the above enactment to be passed. We leave it to the opinions of the Masons of Oregon as to how far this authority extends in the matter of controlling the doings of Masonic Lodges within that state operating as "American Rite" Masons. As a civil and corporate entity, they can acquire property and dispose of it under their by-laws. They can make laws and see that they are enforced. They can collect money and disburse it for charitable and other purposes, but does this enactment anywhere entitle them to make Masons, or control the actions of Masons when so made? They have no Charter. The Masonic Lodges of Oregon were established by "ancient usages," and their existence is maintained in the same way. Is there any law written or unwritten that creates a Masonic Grand Body, otherwise than by the warrant of a superior or co-equal body? We can understand how a Masonic body can delegate to one or more of its members the authority to act in its name and stand in matters Masonic, even to the creating of bodies co-equal with it, but we cannot understand how a Grand Body can be created except by a body of equal greatness. This has always been the trouble in American Masonry. It started out wrong. Henry Price came from England claiming to bear a commission from the Grand Lodge of England, as a Provincial Grand Master; under that authority he created the first lodge in Boston, and Thomas Smith Webb, himself of inferior rank, undertook to build upon the foundation of Price and made laws for the Grand Body created by him. It is from this source largely that the incomplete system now claims to have sprung. Let us have universal Masonry, built upon a rock that will endure forever, but let us have a true and correct pedigree, and such laws that are above suspicion and reproach. If Masonry is not universal it is not Masonry, and all the strained efforts of so-called historians cannot make it so. "Am I my brother's keeper?" Yes; prove to me you are my brother and my heart and hand is

open to your requirement. I am your keeper, and you are my keeper.

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We desire to call the attention of our Italian speaking BB. who desire Masonic news from their native country to the journal "Pitagora" Revista Enciclopedia Internazionale dedicata ai nuovi orizzonti della scienza e del pensiero, edited and published by the Ill. Bro. Eduardo Fro-sini, 35 Via Massaccio, Firenze, Italy.

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The past month has been prolific in additions to the strength of Scottish Rite Masonry at home and abroad. At home, besides added strength to the Lodges already existing in the A. M. F., a new Lodge to be known as "Lincoln" Lodge has been organized in the city of New York. Abroad two new Grand Lodges have been added to Universal Masonry, one in the Province of Yucatan Mexico, the other in the Republic of Panama. We extend to both Grand Lodges our fraternal greetings and wish them God-speed.

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In response to a number of New Year's greetings, sent out by the Grand Secretary General to the bodies of the world, with whom we are in amity, as well as others that we have not yet established the Gauge of Amity, we have received many returns of greeting, and we would be glad to mention all we have received, but lack of space prevents. For those of our Brothers from Holland, we quote the following:

"Het Hoofdbestuur van de Orde der Vrijmetselaren onder het Groot-Oosten der Nederlanden.—M. G. 1-1-14.

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We have received many messages of condolence from our BB. and Lodges and Councils on the death of our beloved Brother, Matthew Thomson, of whose departure mention is made on another page, and much as we would like to publish them, our space is limited in this issue, and our acknowledgement of their receipt is all we can give at this time, together with our thanks and heartfelt gratitude.

## FOR INFORMATION.

Of late we have been in receipt of letters from young Brethren seeking information relating to the origin and source of authority of the A. M. F. of the Grand Council of Rites of Scotland, of the Grand Lodge of Scotland and of my own Masonic affiliations. All these questions have been answered before in the columns of the "Universal Freemason," but as these inquiring B.B. may not have seen the numbers in which all this was published, I give it again:

The A. M. F. traces its ancestry back to the ancient Mother Lodge of Kilwinning, the oldest Masonic authority in the world. The R. W. M. of the Mother Lodge, Lord Kilmarnock (who was also Grand Master of the newly created Grand Lodge of Scotland), in 1743 created the Mother Lodge of Marseilles in France, which in turn chartered Lodges in New Orleans while Louisiana was a French colony. On the death subsequently of the Marseilles Loges, its American daughters became heirs to its privileges and power. These in course of time formed the Symbolic branch of the Supreme Council of Louisiana, which Grand Body in 1906 granted the power to organize the Grand Lodge "Inter-Montana," which latter in conjunction with the Grand Lodge of Illinois, A. F. & A. M., Inc., in 1907 organized the Supreme Lodge in the A. M. F., which was incorporated the same year (September 21) in the State of Idaho.

The Confederated Supreme Councils of the U. S. A. in the A. M. F., a corporation of the State of Utah, controls the degrees of the Scottish, Memphis, Mizraim and other Rites and degrees practiced by the Grand Council of Rites of Scotland and is the high degree branch of the A. M. F.

To the Lodges (Symbolic) of the A. M. F. all free men of good character are eligible for membership, for membership in the higher grades the candidate must have received the symbolic grades in a Lodge in the A. M. F. or one recognized by the A. M. F.

The Grand Council of Rites derives its authority by immemorial usage; to all things there must be a beginning, and in the Grand Council of Rites is the beginning of Scottish high grade Masonry, and being the most ancient and only native Scottish governing body for these grades, there, no power exists save itself.

The Grand Lodge of Scotland practices and recognizes (officially) only the Symbolic degrees, and to one can take the higher degrees who has not taken the Symbolic degrees under the Grand Lodge.

As to my own Masonic biography, I first saw Masonic light in Melrose St. Johns Lodge of Glasgow, Scotland, in June, 1873; this Lodge held of the ancient Lodge of Melrose at that time still retaining separate existence, having never gone in under the Grand Lodge. In 1883 I affiliated with the Lodge Newton on Ayr St. James 125 on the Roll of the Grand Lodge, and later with Patna Bonnie Doon, of which I was R. W. M. I am also an honorary member in Lodges in England, Ireland and Scotland.

In the higher degrees I received the Red in Ayr Early Grand Royal Arch Chapter No. 3. The Black in Ayr Encampment of Knights Templar No. 3, and the Council and Consistory degrees in Coila Council and Consistory No. 1, also of Ayr, Scotland, and in 1876 I received the crowning grades of the several Rites. In 1877 I was elected first Grand Principal of the Early Grand Royal Arch Chapter for Scotland, and the same year was elected Grand Master of the Grand Encampment of the Temple and Malta for Scotland, which offices I held until 1881. Grand Mastership in the Grand Encampment meant then Sovereign Grand Commander of the Grand Council or Rites, the law then being that the G. M. of the Temple, if he had the highest degree of the affiliated Rites, was as such S. G. C. of the G. Council.

In 1888 I was again elected Grand First Principal of the Early Grand Royal Arch Chapter of Scotland, which office I continued to hold until the union of the

two Scottish Royal Arch Chapters in 1895.

During the years 1894-1895 I was editor of the "Scottish Freemason," the Scottish Masonic magazine.

In 1900 I placed my demit with King Solomon Lodge (York Rite) of Montpelier, Idaho, as there was no Scottish Rite Lodge then in that State. Of this Lodge I remained a member until 1906, when I withdrew by demit. During my connection with the York Rite in Idaho I was a member of the Grand Lodge of the State for three terms and Grand Orator for one term. Having withdrawn from the York Rite, and there being a chance to establish Lodges of the Scottish Rite I entered into the work with all my heart, with what result you BB. are aware.

By foreign affiliation I am the representative of the National Grand Lodge of Spain and of the Iberian Supreme Council, of the Grand Orients of Haiti, Italy and Germany, and an honorary member of Grand Lodges and Orients in several other foreign countries.

M. McB. THOMSON, 33, 90, 96.

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#### OFFICIAL.

(Continued from page 169)

We believe it would be of great benefit to our readers and the BB. generally if the columns of this magazine contained more correspondence from the several sections of our usefulness. We have good writers and able workers, whose labors in the vineyard should not be buried, as what is good for one locality is good for us all. We believe these columns should be filled with information; not only the collated efforts of the editors, and the effusions of their tired brains, but the wisdom and philosophy of the members of the Order. The editors will dress up any communications that may need this effort, but let us have the facts as they occur in your Lodge and outside life.

The editing and compilation of the magazine is purely a "labor of love," and while we do all we can to make the mag-

azine a success, still we believe that we should receive the help and assistance of the BB. who can and should contribute to its success, for its success means the welfare of all.

As a supplement to the matter contained in the January number, relative to the issuing from the supply department of this office all the necessary blanks, books, etc., we append herewith a price list of the most important supplies on hand at all times, and hope and trust the Secretaries will pin this up in a conspicuous place on their desks. We have other supplies of an esoteric character, the prices of which can be had on application:

- Lodge Charter, parchment, \$30.
- Lodge Charter, paper, \$25.
- Master Mason Diploma, parchment, \$6.
- Master Mason Diploma, paper, \$5.
- Master Mason Diploma, duplicate on parchment, \$1.50.
- Master Mason Diploma, duplicate on paper, \$1.
- Installed Diplomas, parchment, \$3.50.
- Installed Diplomas, paper, \$2.50.
- Mark Master Diploma, parchment, \$3.
- Mark Master Diploma, paper, \$4.
- Affiliation Diplomas, parchment, \$2.
- Affiliation Diplomas, paper, \$1.
- Monitors, bound in cloth, \$1.
- Constitution and By-Laws, 25c.
- Catechisms (singly) 15c.
- Catechisms, A. E. & F. C. and M. M., bound in one book, 35c.
- Application Blanks, 25c per dozen.
- Demits, 50c.
- A. M. F. Clearance Card, 50c.
- "Universal Free Mason," \$1.00 per year, in advance.
- "Universal Free Mason," (2 volumes bound), \$2.50.
- Lodge Account Books, consisting of Minute Book, Secretary's Account Book, and loose leaf ledger for the Treasurer. These books are gotten up expressly for us, with all the necessary printing, etc., in gold leaf on the covers, and the headings, etc., on each leaf. These books have been gotten up at a great expense, and we earnestly hope that every Lodge will

obtain a set as soon as possible, as we do not desire to carry this big stock on hand, as it involves a whole lot of money, and will last a long, long time. The price, bound in half leather and cloth sides is \$15 the set of three.

Just before going to press the following telegram was received:

Portland, Oregon, January 15, 1914  
—R. S. Spence, 412 Vermont Building, Salt Lake City, Utah: Case finished, verdict "not guilty." Jury out three hours. M. McB. Thomson.

We hope for a full report for this issue, and look for same at an early day.

Owing to the death of Bro. Matthew Thomson, who was manager of the "Universal Freemason," some of the later subscribers may not have received their magazines last month. This will be remedied as soon as possible, and we will feel grateful if any Bro. not receiving his magazine will write to us.

#### OBITUARY.

Continued from Page 179

ers, and several brothers and sisters of the half-blood.

His friends are legion, both in America and in Scotland, his native land. He was born in October, 1873, in Ayrshire, Scotland, and was, at the time of his death, a little over 40 years of age. He was made a Mason in St. James Lodge, Tarbolton, No. 135, (Robbie Burns's mother Lodge), in 1892. He became a member of Royal Arch Chapter No. 3, and was admitted a Frater in Knight Templar Encampment No. 3, of Ayr, Scotland, in 1892. He joined Coila Council No. 1, Ayr 1914, and was crowned a Sovereign Grand Inspector General, 33, in 1906.

At the time of his death he was a Grand officer in the Supreme Grand Lodge of the A. M. F., Depute Grand Commander in the Confederated Supreme Councils, Secretary of Alpha Council, A. A. O. O. N. O. T. M. S., and Secretary of Garibaldi Lodge No. 6, of Salt Lake City.

Very much could be written of his many virtues and his manly conduct as a Mason and a man. His virtues may be set forth in the immortal words of Gray:

"Large was his bounty and his soul sincere;

Heaven did a recompense as largely send;  
He gave to misery all he had, a tear;

He gained from Heaven, 'twas all he wished, a Friend."

Matthew will be missed where he was known. There will be a void hard to fill. His genial countenance and happy spirit, even when racked with pain, demonstrated that he was made of heroic mold. His hands and heart were ever open to the cry of distress, and he bore with fortitude his misfortunes, and not a word of complaint was allowed in public to fall from his lips. As a Mason he was bright, and his enthusiasm carried him to the highest pinnacle. He was worthy of every honor his Brother Masons could bestow upon him, and he carried these honors with modesty and grace. His career may be summed up in a few words: "He was a man full of grace and truth, loving and beloved, and his end was peace."

#### PROVINCIAL GRAND COUNCIL INSTITUTED.

At Masonic Hall, Turk and Park Streets, San Francisco, on Sunday, December 21, 1913, there was instituted a Provincial Grand Council for the State of California, there being present representatives from Golden Gate, Vallejo, Angel City and Kern Councils. President General M. McB. Thomson performed the ceremony of institution and installed the following as officers of the Provincial Grand Council:

P. G. Commander, Sir. Kt. W. C. Cavitt, 33; P. G. Marshal, Sir Kt. C. S. Perry, 33; P. G. Captain General, Sir Kt. Franz Blust, 33; P. G. C. Deputy, Sir Kt. C. Derganc; P. G. C. Substitute, Sir Kt. F. P. Toone; P. G. Central Captain, Sir Kt. Fred Gunther, 33; P. G. Chancellor, Sir Kt. C. R. Little, 32; P. G. Treasurer, Sir Kt. Eli Gordon, 33; P. G. Master of Ceremonies,

Sir Kt. C. Sparre, 32; P. G. Expert, Sir Kt. J. J. Enos, 33; P. G. Captain of Guard, Sir Kt. F. M. Wynkoop; P. G. Standard Bearer No. 1, Sir Kt. H. C. Caldwell; P. G. Standard Bearer No. 2, Sir Kt. A. Quie; P. G. Chaplain, Sir Kt. H. Methmann; P. G. Pursuivant, Sir Kt. H. Muller, 33; P. G. Almoner, Sir Kt. V. Filippis, 33; P. G. Orator, Sir Kt. T. C. Gray, 33; P. G. Sword Bearer, Sir Kt. H. Eichenauer; P. G. Sentinel, Sir Kt. G. H. McCallum, 33.

At the conclusion of the installation, President General M. McB. Thomson instructed the Council upon its rights and privileges, also giving valuable advice as to future workings. He was followed by several Sir Knights who spoke for the Good of the Order, after which much routine business was effected for the Council's good, and a most enjoyable and highly profitable meeting was brought to a close in time to permit of a banquet being held to commemorate the occasion.

N. R. LITTLE, 32,  
Prov. Gr. Chancellor.

Sunday, December 28, 1913, will long be remembered by members of the Kilwinning Lodge No. 19 of the Ancient and Accepted Scottish Rite, for a harmonious family gathering united most of the brethren and the members of their families in their beautiful hall. Sociability and harmony reigned supreme and all those who participated declare that the affair was an unequaled one. The first speaker of the evening was Brother G. L. Tanzer, whose words, coming from the heart, went straight to the hearts of his hearers. After the applause had subsided, Brother Tanzer introduced the Provincial Grand Master of the State of Washington, Brother E. P. Edsen, who addressed the guests in an elaborate manner, welcoming the families and friends of the Lodge members.

The honored speaker was loudly cheered.

Miss Kubul entertained the guests with a beautiful violin solo and earned well deserved applause. Next came several songs, rendered by Miss Kotelman and several members of the lodge, whereupon

Bro. William Schultz, Master of the Lodge, took the floor to speak in a very interesting way about the history of the Order of Free Masons. Miss Emma Sponger proved herself an admirable piano-virtuoso, rendering several solos in a remarkable manner.

The feature of the entertainment, however, was Alice, the little daughter of Mr. and Mrs. Jensen, who not only sang, but danced her way into the hearts of the attentive audience. Professor Alfred Leuben was at the piano and managed wonderfully to put everybody in the right humor, when the delicious fruit punch, donated by Brother Spenger, and other delicacies were served. Cards were also played and the first lady's prize was won by Mrs. A. Spenger, while Mr. Alberts garnered in the first gentleman's prize.

It was long past midnight when the last guests departed, happy and content and convinced of the fact that they had spent a number of beautiful hours in the company of the members of Kilwinning Lodge No. 19.

This Lodge belongs to the American Masonic Federation, which is in affiliation with over 6,000,000 Free Masons residing in all parts of the world, and it can trace its ancestry back to the Mother Kilwinning Lodge, which exists from time immemorial.

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Most. Illstr. and Very Dear Sir and Bro Thomson: Report of "Deputie for Supreme Lodge," Pr. G. L. of Wash.—

The Pr. Grand Lodge was called to order on December 26 by Pr. Gr. M. Br. Edsen. Br. Edsen reported that he, in company with the Pr. G. L. Dept. Br. Schutz had visited the Lodges in Seattle and Tacoma, and found everything in good order; the prospect for the future looked bright.

Kilwinning No. 19 had the honor to put on the Third in full form, the new officers participating. The work was done in excellent manner, and both lodge and officers deserve credit. This was the only Lodge which exemplified the work for the G. L. officers. The officers for



the next term in the G. Lodge were elected and afterwards installed by the Deputy. Bro. Edsen re-elected Pr. G. Master; Bro. Schutz recommended for Deputy to the Supreme Lodge; Committee on Ways and Means, to find some revenue for the Pr. G. L.; were appointed: Schutz, Chairman, G. Pulver and R. Hayser.

Several minor business matters were transacted, and the Pr. G. L. closed, to give room for an entertainment held that night.

For the future I can only say things look bright in Washington. Bro. Edsen will or has by this time provided a detailed report, and hope that it is to the satisfaction of the Supreme officers.

Most Fraternally,

W. SCHUTZ,

Deputy for Supreme Lodge.

R. S. Spence, Esq., 33., 90., 96.

Dear Sir and Brother.—At the semi-annual Provincial Grand Lodge session the following officers were elected and installed by the Provincial Grand Master, Bro. E. P. Edsen, assisted by the Grand Master's Deputy, Bro. Wm. Schutz, as Grand Marshal, Bro. Thos. Perrot assisting the Grand Marshal:

Provincial Grand Master, Bro. E. P. Edsen, Seattle.

Provincial Grand Senior Warden, Bro. W. J. Hanson, Tacoma.

Provincial Grand Junior Warden, Bro. W. S. Pulver, Seattle.

Provincial Grand Secretary, Bro. J. J. Anderson, Seattle.

Provincial Grand Treasurer, Bro. E. Si-burg, Tacoma.

Provincial Grand Senior Deacon, Bro. P. Deonici, Cle Elum.

Provincial Grand Junior Deacon—To be appointed.

Provincial Grand Senior Steward, Bro. W. R. Stanislawski.

Provincial Grand Junior Steward, Bro. J. Kabinikov, Cle Elum.

Provincial Grand Chaplain, Bro. F. G. Pabst, Tacoma.

Provincial Grand Marshal, Bro. F. W. Kotelmann, Seattle.

Provincial Grand Almoner, Bro. Geo. Pulver, Seattle.

Provincial Grand Inner Guard, Bro. W. T. Lloyd, Seattle.

Provincial Grand Tyler, Bro. E. Sauer, Seattle.

Provincial Grand Organist, Prof. Luebin, Seattle.

Provincial Grand Master Deputy, Bro. F. P. Heiser, Tacoma.

Provincial Grand Master Substitute—To be appointed.

We are in receipt of an invitation from the Grand Orient of Portugal, asking us to take part in a convention to be holden at Lisbon, in the near future. The invitation is written in French, and for the benefit of our brethren that read that language we publish it in full. We do this more particularly for the reason that we are in amity with the Grand Orient of Portugal, and any progressive movement of that Grand Body we desire to advance and treat it as our own. The following is the text and the subjects to be discussed at that convention:

A GL. D. S. A. D. U.

L. I. F.

GR. OR. LUSITANO UNIDO

Eupremo Conselho da Maçonaria Portuguesa.

Unico legalmente constituído para Portugal e seus dominios.

Val. de Lisbonne, le 31 October, 1913. E.V.

A Toutes les Puissances Maçon: Regulieres de l'Univers.

TT. CC. FF.

Le Congres International Maçon. qui devait se realiser a Lisbonne au commencement de ce mois-ci, n'a pu avoir lieu a cause du Congres de la Libre Pensee qui a tenu ses seances a la meme occasion. Plusieres de nos Freres qui etaient delegues aux deux Congres etaient empaches de frequenter avec assiduite les seances, puisqu'elles se celebraient les memes jours et aux memes heures.

Nous avons ainsi ete forces, bien malgre nous, de la remettre a l'annee prochaine, a la meme epoque, c'est-a-dire, du 3 au 9 Octobre, 1914.

Nous esperons donc, que toutes les Puissances regulieres se feront représenter a notre assemblée, leur priant, d'ores et deja, de nous faire connaître au plus tot ses intention, a ce sujet. Nous les prions aussi de donner connaissance de cette circulaire a toutes les LL. de leur Obedience, afin quetous ceux de nos Freres qui voudront nous honorer de leur visite, aient tout le temps de s'y preparer.

La campagne de calomnie qu'une certaine presse mene contre notre pays, est bien connue de tous. C'est un motif de plus, pour que nous puissions compter avec la solidarite de tous nos FFr. et de leur devouement. En se rendant a notre invitation nor FFr. pourrons s'assurer personnellement des propos tendancieux des calomniateurs. Ils comptent parmi les ennemis de la liberte et du progres, nos ennemis de toujours.

Toutes les Puissances presentes au dernier Congres Macon. qui s'est tenu a Rome, en 1911, ont applaudi et approuve Lisbonne comme siege du prochain congres. Nous esperons donc, qu'elles ne manqueront pas a se faire représenter, de meme qu'il toutes les autres Puissances, comme d'ailleurs elles auraient fait cette annee. Nous esperons qu'il sera ainsi, et nous nous rejoyissons d'avance.

Nous vous prions de nous faire parvenir vos rapports ou memoires sur des sujets interessant l'ordre, soit, sur vos travaux faits, ou a faire, ou autres, et ceci jusqu'au 30 Juin, 1914, dernier delai, pour que nous ayons le temps de les faire imprimer.

Nous vous ferons connaître plus tard les arrangements que nous prendrons a fin de faciliter a nos FFr. leur voyage et leur sejour parmi nous.

Ci contra nous vous donnons le reglement et les theses; le programme definitif vous sera envoye plus tard.

En attendant, agreez, TT. CCh. FFr., l'expression de nos sentiments les plus fratern.

Le. Gr. M  
S. de MAGALHAES LIMA.  
Par mandement  
Le Gr. Secr. Gl.  
A. d'ANDRADE.

#### Reglement du Congres International Maconique de 1914.

Toutes les PPuis. MMac. RReg. sont invitees a envoyer leurs delegues a ce congres.

1.—Ce congres ne delibere pas, mais emet des opinions qui seront soumises a toutes les PPuis. MMac. RReg. de l'Univers.

2.—Tous les delegues ont droit a voix et vote. Quand une Puiss. aura deux delegues ou plus, ceux-ci donneront leur vote a un d'eux, vu que chaque Puiss. n'a droit qu'a un vote.

3.—Les orateurs qui discuteront les conclusions des theses ne parleront que dix minutes au maximum, ni plus de deux fois sur le meme sujet, exception faite sur ce dernier point pour les rapporteurs des theses, qui feront usage de la parole toutes les fois qu'ils le voudront pour repondre a leurs contradicteurs.

4.—La seance inaugurale ouvrira ses travaux au 3d degre et sera presidee par le Gr. M. de la Mac. Portugaise, Dr. S. de Magalhaes Lima.

Dans cette seance aura lieu la nomination des Presidents d'honneur des seances du Congres.

5.—Les congressistes devront se presenter toujours revetus de leurs insignes.

6.—Dans toutes les seances, il sera reserve une demi heure avant l'ordre du jour, pour la lecture de tout etude, memoire ou rapport presente par un congressiste sur un sujet quelconque different de celui des theses mais d'interet pour l'Ordre, neanmoins on ne pourra ouvrir les debats sur ce sujet.

7.—Tous les FFr. qui prouveront par documents posseder au moins le 3d degre et etre membres actifs d'une L. reguliere. sont admis aux seances du Congres.

8.—On procedera dans la dernière seance a la nomination d'une commission de redaction des conclusions du Congres. lesquelles seront envoyees a toutes les PPuis. Reg.

9.—Les theses, memoires, etudes et rapports doivent etre en possession du Gr. Or. jusqu'au 30 Juin 1914.

**Theses.****1re.**

L'enseignement et la Maçon.

Doit-il obéir à une doctrine scientifique ou philosophique?

**2me.**

L'action de la Maçon. Portugaise.

**3me.**

Humanite et Maçon.

**4me.**

L'action de la femme dans la société moderne.

**5me.**

Quelle est la situation de la race noire dans la Maçon?

Quelles doivent être les mesures à prendre pour que les mac. noirs soient traités partout, selon les principes fondamentaux de la Maçon. qui n'admettent aucune distinction de races?

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**LIST OF LODGES.**

(Secretaries are requested to notify this office of any changes or mistakes in this list).

**California.**

Golden Thistle Lodge No. 12, San Francisco.—Meets every first and third Wednesday in the month at German House, Turk and Polk Streets, at 8 p. m. R. W. M., F. Vedder, 3212 Twenty-fourth Street, San Francisco; W. Secretary, P. Christensen, 422 Pierce Street, San Francisco.

Golden Star Lodge No. 15, San Francisco.—Meets every Tuesday at 8 p. m. at German House, Turk and Polk Streets, Hall No. 7, fourth floor. R. W. M., C. R. Little, 5021 East Fourteenth Street, Oakland. Secretary, H. A. Rayne, 657 Hayes Street, San Francisco.

Cosmos Lodge No. 37, San Francisco.—Meets at 402 German House Hall, Turk Street, second and fourth Fridays in each month, at 8:15 p. m.

St. Johannis Lodge No. 7, San Francisco.—Meets at German House, Polk Street, first and third Thursday of each month.

Pakstine Lodge No. 23, San Francisco.—Meets every Monday evening at 8:15

p. m. at Bay Shore Hall, 37 Leland Avenue, San Francisco. R. W. M., C. C. Hammond, 1147 Gilman Avenue; Secretary, C. A. Louis, 9 Leland Avenue.

St. Johns Lodge No. 8, Los Angeles.—Meets every Tuesday at 8 p. m. at 542 South Spring Street. R. W. M., Wm. B. M. Beverley, 1839 East Forty-first Street; Secretary, Harry S. Mong, 1839 East Forty-first Street.

Rob Roy Lodge No. 32, Los Angeles.—Meets every Friday evening at 542 South Spring Street, Los Angeles. R. W. M., Albert S. Amy; Secretary, J. H. Bestman, 1131 West Fifty-fourth Street, Los Angeles.

Walhalla Lodge No. 31, Los Angeles.—Meets every Wednesday at 8 p. m. at 244 South Spring Street.

Glenlevit Lodge No. 43, Vallejo.—Meets every Wednesday evening at 8 p. m. at 222a Georgia Street, Vallejo, California. R. W. M., L. H. Smith; Secretary, R. D. Patton, 1102 Louisiana Street, Vallejo.

Harmony Lodge No. 15, San Jose.—Meets every first and third Wednesday at 8 p. m. in K. of P. Hall, 67 South Second Street, San Jose, California.

Kern Lodge No. 55, Bakersfield.—Meets every Monday night at Druids Hall. R. W. M., Fred Gunther, 2131 Nineteenth Street; Secretary, Walter Parent, 901 Sixth Street, Bakersfield.

**Illinois.**

Viking Lodge No. 75, Chicago.—Meets every Friday evening at 8 p. m. at 1225 Milwaukee Avenue, Chicago. R. W. M., A. Busch; Secretary, F. B. Zebrowski. All Masons cordially invited.

St. Clair Lodge No. 33, Chicago.—Meets every Wednesday at 8 p. m. at 716 South Madison Street, Chicago. R. W. M., W. H. Humphreyville, 1301 West Huron Street, Chicago; Secretary, Henry W. Smith, 2453 Diversey Avenue.

Savoy Lodge No. 35, Chicago.—Meets every first and third Tuesday at 8 p. m. at 716 West Madison Street. R. W. M., —, —, 1051 West Eleventh Street; Secretary, Francis Carbone, 2908 West Twelfth Street, Chicago.

Echo Lodge No. 48, Chicago, Illinois.—Meets every second and fourth Tuesday

at 8 p. m. at 1225 Milwaukee Avenue. R. W. M., Zigmund J. Odalski, 1009 North Lincoln Street, Chicago; Secretary, J. Gasiorowski, 3210 Beach Avenue, Chicago.

Columbus Lodge No. 34, Willitsville.—Meets every first and third Monday at Miners Hall. R. W. M., Carlo Rizzuti; Secretary, John Broek.

The American Masonic Federation's offices are located in the Monadnock Block, 52 Jackson Boulevard, No. 539. Telephone Harrison 2639. Lew F. Stapleton, D. D. G. O., Chicago, Illinois.

Provincial Grand Master of Illinois—Julia Kaczanowski, 1318 West Erie Street, Chicago, Illinois.

Secretary Provincial Grand Lodge of Illinois—W. H. Humphreyville, 1301 West Huron Street, Chicago, Illinois.

#### Michigan.

Michigan.—Meets first and third Fridays at 318 Woodward Avenue, Detroit.

Euphrates No. 41.—Meets every Thursday at Euphrates Hall, 318 Woodward Avenue, Detroit.

Acacia Lodge No. 2, A. A. S. R. of Wyandotte, Michigan.—Meets every Monday at 8 p. m. Regular on or before full moon.

#### New York.

Haladas Lodge No. 49, New York City.—Meets every first and third Monday at 8 p. m. at 622 First Avenue, New York City. R. W. M., Karl Forok, 421 East Sixty-fifth Street, New York City; Secretary, Jacob Wagner, 538 East Sixth Street, New York City.

King Solomon Lodge No. 55, New York City.—(This Lodge is just Chartered and no report yet sent in.)

Benjamin Franklin Lodge No. 50, Brooklyn, N. Y.—(No report.)

#### Oregon.

Kilwinning Lodge No. 38, Portland.—Meets every Friday at 8 p. m. at Auditorium Hall, 208½ Third Street, Portland. R. W. M., A. C. Liebendorfer; Secretary, Geo. S. Brietling.

Robert Bruce Lodge No. 47, Portland.—Meets every Wednesday at 8 p. m. at 208½ Third Street, Portland. R. W. M., S. H.

Haltes, Chamber of Commerce; Secretary, D. W. Ingles, 5925 Eighty-second Street, S. E., Portland.

Kilmarnock Lodge, U. D., Astoria  
Metropolitan Lodge, U. D., Portland.  
Harmony Lodge, U. D., Springfield.

#### Panama.

Eureka Lodge No. 25, Panama (Canal Zone).—Meets first and third Tuesdays in each month at 7:30 p. m.

St. Michaels No. 30, Panama.—(No report.)

#### Utah.

Garibaldi No. 6, Salt Lake City.—Meets every first and third Thursday at 161½ South Main Street, Salt Lake City. R. W. M., —. Branson; Secretary, —.

Accacia No. 39, Midvale.

Providence Lodge No. 5, Helper.—Meets in Flain Hall every Saturday at 8 p. m.

#### Washington.

Bon Accord No. 46, Centralia.—Meets every Thursday at 7:30 p. m. at 109 West Main Street, Centralia. Secretary, T. H. McCleary, 112 South Tower Avenue, Centralia.

Trinity Lodge No. 44( Seattle.—Meets every first and third Wednesday at 8 p. m. at 118 West Thomas Street, Seattle. R. W. M., W. S. Pulver, 118 West Thomas Street; Secretary, J. J. Anderson, Room 257, Wiltshire Hotel, Seventh and Virginia Streets, Seattle.

St. Andrew No. 20, Seattle.—Meets every Tuesday at 8 p. m. at 1923½ First Avenue, Seattle. R. W. M., Fred W. Kotelman, 327 Nob Hill Avenue; Secretary, Thos. Rowse, Seward Hotel, Seattle.

G. Garibaldi No. 18, Seattle.—Meets at 1929½ First Avenue, every Monday at 8:30 p. m.

Kilwinning No. 19, Seattle.—Meets at 1923½ First Avenue every Sunday at 10 a. m.

Robert Burns Lodge No. 14, Seattle.—Meets every second and fourth Wednesday at 8 p. m. at 1923½ First Avenue. R. W. M., Robert Stewart, South Park; Secretary, G. S. Hamman, 2556 Fourteenth Avenue, West Seattle.

George Washington No. 42, Cle Elum.—Meets at Forester's Hall, Cle Elum, every first and third Monday at 8 p. m.

Thistle Lodge No. 27, Spokane.—Meets every Friday night at 8 p. m. at Wharton Hall, Spokane. R. W. M., J. K. McLeod, 1605 Knox Avenue; Secretary George Layman.

Caledonia Lodge No. 29, Tacoma.—Meets every Thursday at 8 p. m. at Tacoma Masonic Hall, Lucerne Building, corner Ninth and Tacoma Avenues. R. W. M., W. J. Hanson, 1110 North Prospect Street; Secretary, F. G. Pahle, Tacoma.

#### Wyoming.

Justice Lodge No. 2, Diamondville.—Meets every first and third Saturday at 8 p. m. at Odd Fellows Hall. R. W. M., T. A. Roggie; Secretary, E. Ziller, Diamondville.

#### Costa Rica, C. A.

Ebenezer Lodge No. 4.—Meets at Masonic Hall, Port Limon, Costa Rica, Central America, twice a month. Thomas Wilkinson, M. W. M.; Timothy Lee, Deputy Master; W. Thomas, Secretary. Address Box 47, Port Limon, Costa Rica, Central America.

Lodge Secretaries will please take note of the incompleteness of the above directory. This is owing to incomplete reports and in several cases no reports at all, at time of going to press.—Editor.

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#### EXCHANGES.

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One of the most "wide awake" Masonic Journals that comes to our table is "Temple Topics," published monthly at 6734 Wentworth Avenue, Chicago. We append the following from its January, 1914, issue, as we think it has a broad application:

#### Success.

It is the ambition of every presiding officer to make his year a pronounced success, and it is a laudable ambition; but just what constitutes success in our various bodies is a problem requiring a directing hand of more than ordinary abil-

ity and it should not be measured by the narrow confines of a single year.

Apparently there are several standards of success. True, it has several angles, all of which are important, but some which seem paramount should be used only as a means to an end. As with a large business, we may have success in some one department, yet as a whole be unsuccessful. Too often an officer will select some one feature as his standard of success and bend all his energies to that one end. The dangerous standard to which we appear to be rapidly speeding as the one of greatest importance is to exceed all previous records in adding new names to the roster. This applies more particularly to the bodies succeeding to the blue lodge. Frequently a past or retiring officer will refer to the success of his year only by comparing it with other years as to the number of candidates raised, exalted or knighted.

No one will deny that good men are always desirable and that we need occasional social gatherings and good times together; nor are we organized for the purpose of hoarding up every dollar possible, but to strain every energy to secure new members, hurriedly tag them with our emblem, then rush them aside to make room for the next is shallow mockery of the principles and purposes of our institutions. In some instances the desire for success in this line has been so great that apparently special honors await the one who brings in the greatest number of petitions.

It is not concentrated action of a few in one field, but a concerted action of the many in various fields that wins. A good general remains in the background where he can see and direct the movements, but ready at a moment's notice to appear when he is needed.

It would seem that real success in all our bodies consists in the greatest display of the tenets of Masonry and inculcating its cardinal principles. If these are always uppermost and our votaries are imbued with them, success in all departments is assured.

## LEXICON.

**Calling off**.—A technical term applied to the ceremony of summoning the Craft from Labor to Refreshment, during the time the Lodge is "called off" the Worshipful Junior Warden is the presiding officer, assisted by the Senior and Junior Stewards, anciently and in many countries still, the custom when the lodge was on refreshment for the B.B. to be served with refreshment in both solid and liquid form, the J. W. taking strict care that the hour of refreshment was not turned into intemperance or excess.

**CALVARY**.—Treated under the heading "Golgotha."

**CAMP**.—The name applied to the tracing board of the Degree of Prince of the Royal Secret.

**CANADA**.—Without doubt, Masonry was introduced into Canada from British sources as soon as Britain gained control of the country, and it is equally reasonable to believe that Masonry was also introduced from French sources prior to that time. Each one of the provinces of the Dominion has now its own Grand Lodge, and some few Lodges still work under their original charters and continue allegiance to their mother Grand Lodges. The system worked is that of the British Grand Lodges. The several provinces of the Dominion will be treated under their respective names.

**CANCELARIUS**.—An office in the ancient Templar system, corresponding to the present office of Chancellor in the modern system, but with added duties.

**CANDIDATE**.—The aspirant for initiation. In ancient Rome one seeking office at the hands of the people wore a white robe of peculiar pattern, open at the breast, showing the wounds that the wearer had received in the public service. From the color of this robe, toga candida, he was called candidatus, the original of our term.

The qualifications of the candidate for the mysteries of Free Masonry are that he must be a free man, under the tongue

of good repute, worthy and well recommended, able and willing to work for his daily bread if necessity should require it of him. He must not be maimed so that he would be unable to give the "work," and be over the age of twenty-one years, except in the case of a "Jew," when he can be entered at eighteen. He must believe in the existence of a Supreme Power, a sane man in possession of his faculties.

**CANDLESTICKS**.—Candlesticks as light bearers are used in nearly every degree in Masonry, from the first on. The amount of light varies in the several degrees. Esoterically they are held to represent the Golden Candlesticks made by Moses for the Tabernacle, and those afterwards made for the first and second Temples. The seven-branched candlestick is a prominent part of the furniture in the Lodge of Perfection as worked in the Scottish Rite.

**CANOPY**.—In architecture the projecting roof surrounding the arches and heads of Gothic niches. The covering over the stations of the R. W. M. and Wardens in the Lodge.

**CANOPY, CLOUDED**.—The "Clouded Canopy," or starry decked Heavens, is a familiar symbol in the E. A. degree, as it is in many of the other degrees of the different Rites of Masonry. It is the symbol of Masonic universality which is so broad that it can only be covered by the heavenly canopy, it is true that with the American York Rite this is but a figure of speech, a neatly turned phrase in the ritual, but with all other Masonic Rites of the world it is a living fact.

**CAPITULAR DEGREES**.—A title applied to those degrees which are worked under the control of a "Chapter." In the Latin working of the Scottish Rite the degrees up to and including the Rosy Cross are thus termed. In the original Scottish Rite as practiced in the A. M. F. the degrees of the Lodge of Perfection are thus named from the fact that the Royal Arch is the governing degree.

**CAPE STONE**.—More generally known as "Cope Stone," which see.

# The Universal Free Mason

VOLUME 6

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NUMBER 9

## OFFICIAL

We call attention to the several Lodges that have not yet reported, to the necessity of so doing, as quite a number have failed to send in their semi-annual report, and it is impossible to keep the records of this office properly unless this is done. (See Article 19, Sec. 1. of By-Laws.)

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Attention is again called to Article 25, page 23, of By-Laws, which reads: "All official communications from Chartered Lodges, holding of the Supreme Lodge, shall be addressed to the Grand Secretary General. All business pertaining to the work of organization, or from Deputies in the field, or Lodges under Dispensation, must be addressed to the President General."

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Since the death of our worthy and esteemed Brother, Matthew Thomson, who, at the time of his death, was business manager of the Magazine the publication of that journal will be conducted from the office of the Grand Secretary General. All communications relative to the business management, subscriptions, etc., must be addressed to 415 Vermont Building, Salt Lake City, Utah. All matters for the editorial department must be addressed to M. McB. Thomson, editor, 421 Vermont Building, Salt Lake City, Utah.

We have been delayed in publishing the Proceedings of the Confederated Supreme Council through complete returns not having been received from the 33ds.

We give the dist of these Ill. Frates who have reported and some of whom have not, however, sent in their portrait, accompanied by the necessary Masonic data:

**California**—E. A. Eaton, W. C. Cavitt, A. Goldberg, J. Lehrer, W. Platz, J. C. Gray, G. S. Kaslin, J. J. Enos, A. E. Lucas, H. Muller, C. S. Perry, T. M. Grant, C. Derganc, P. Christian, F. J. Blust, H. Caldwell, Dr. W. Dunton, Nick Xplates, I. F. Toone.

**Utah**—John Seren, A. S. Fowler, Wm. McCulloch Thomson, M. McB. Thomson, R. S. Spence.

**Oregon**—Dr. Brietling, Dr. Grover, G. B. M. Somerville, S. H. Haines, R. E. McIntyre.

**Washington**—E. P. Edsen, W. W. Ladd, Hemrich, Thomas Perrot, G. L. Tanzler, Wm. Schutz, Ed Brunini, C. Cliffe, G. Bartz.

**Illinois**—A. Busch, J. Kaczanowski, L. F. Stapleton, W. Humphreville.

**Michigan, New York**—None.

Bro. F. G. Lopez, of Cosmos Lodge, San Francisco; Edward Boettner, of Acacia Lodge, Mich.; J. J. Anderson, of Trinity Lodge, Seattle have received the honorary grade of Excellent Master for services rendered to the order.

G. L. Tanzler, Wm. Schutz, of Kilwinning Lodge, and Geo. A. Pulver, of Trinity Lodge, both of Seattle.

## ON OUR TABLE.

We welcome to our table "The Masonic Home Journal," a valuable contribution to Masonic literature, published at First Street and Avery Avenue, Louisville,

Kentucky. It is full of good and wholesome Masonic food, and well calculated to teach and preach the true principles of Masonic science and philosophy. It is one of our valuable exchanges.

Amongst the valuable and fearless Masonic journals that come to our table as an exchange, we are pleased to welcome the "Friendship Bulletin," published at Detroit, Michigan.

### OUR VICTORY IN CANADA.

Victories achieved by the A. M. F. over those inveterate opponents of universal Masonry, the self-styled and self-created "York Rite" will soon be so many that reading them will become tiresome. Our latest triumph has been achieved in the Province of British Columbia, in the Dominion of Canada. For some time the Lodges in the City of Vancouver allowed our BB. the right of visit guaranteed to all Masons by the ancient and unalterable Landmarks of Masonry, but later—by arrangement with the Grand Masters of Oregon and Washington it is said—our BB. were refused this right. As by a well-known and universally acknowledged law of Masonry territory in which a Masonic body is not recognized, is to it unoccupied territory, the A. M. F. at once took steps to organize a Lodge in the City of Vancouver. The Yorks at once started their usual campaign of persecution and as usual also their first step was to find some newly initiated member whom they could induce either by force, fraud or intimidation, to make the stereotyped charge of obtaining money under false pretense, with the added charge of conspiracy, claiming that the A. M. F. was an illegal body. The moving spirit at the back of this persecution was a man named "Burd," a member of a Masonic Lodge and a Past Grand Master of the Grand Lodge of British Columbia and posed as a "Mason" though utterly unworthy of the name. There were two of our BB. arrested and

they chose to be tried by a judge rather than a jury, and the case was heard before Judge McInnes, the trial lasting from the 12th to the 14th of February.

The procedure of the Canadian courts differ in many essentials from that in the States. The judge was perfectly fair and impartial and the Crown Attorney, unlike the prosecuting attorney in Oregon, was a gentleman, but sufficient animus was instilled into the prosecution by this man Burd, to even things up and he, while possessing all the venom and desire to persecute evinced by his BB. on this side the international boundary, was blessed with even less knowledge of Masonry than they, and that is saying something. He posed as a veritable walking encyclopaedia of Masonry, acknowledged that his Grand Lodge was self-constituted but denied that it worked the York Rite, while meaning to lie, he inadvertently told the truth when he said that there was no York Rite, but when pressed acknowledged that there was a "Canadian" York Rite. He affirmed that the A. M. F. was not recognized in any country in the world, and when confronted with the documentary evidence of our recognition and exchange of representatives with 24 foreign Grand Bodies, stood a self-convicted liar. Unable to attack the A. M. F., he attacked the Masonic standing of its President General, asserting that M. McB. Thomson had never had any standing as a Mason and that he had been expelled by the Grand Lodge of Scotland, in proof of the latter statement he produced what purported to be a copy of a letter sent to the York Grand Secretary of Oregon and which has done yeoman's service for the Yorks all over the U. S. A., and has been copied in every York Magazine. When on the witness stand I showed by reading the letter itself, that Burd had wilfully lied, as two letters were pinned together, the one purporting to be from the Secretary of the Grand Lodge in Scotland, the other to be from the Secretary of the Grand Royal Arch Chap-



ter, the former was in reply to a statement that I claimed to have a Charter from the Grand Lodge of Scotland, giving me authority to organize Lodges in the State of Oregon, to which the reply was that no such authority had ever been given and that if I claimed such that I was a fraud, the liar in this case was the York Grand Secretary of Oregon, who falsely said I ever made such claim, the latter stated that I had been expelled from the Grand Royal Arch Chapter, that he lied was shown by my full life-membership certificate granted after the date of the alleged expulsion, and that this man Burd had read the top and bottom of the one, with the middle of the other, the fraud was so evident that all saw it and Burd was made to look what he was, but not so bad as he and his friends looked when the Judge rendered the decision that the A. M. F. had the legal right to organize Lodges in any part of Canada, and to solicit members for such Lodges. The court room was filled with Yorkists confidently anticipating the defeat of the A. M. F., it was with them a case of going to shear and being shorn.

Our BB. were naturally jubilant over the victory and we anticipate a large lodge in British Columbia at no distant date, again truth has been mighty and has prevailed.

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### VICTORY, VICTORY, VICTORY.

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**The American Masonic Federation Upheld in Its Right to Work in the State of Oregon, and the Yorks Completely Defeated.**

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Victory has again perched upon the banners of the A. M. F. and right and justice have triumphed over bigotry and persecution.

Our readers will remember that in our last issue we chronicled the defeat of the Yorkists in the State of Oregon in their attempt to persecute four of our BB., whom they had arrested in the city of Portland. At the trial two of our BB.

were found "not guilty," and the jury disagreed on the other two. At the time we expected that the Yorks had been so much exposed in the trial, their crookedness made so plain, that they would be only too glad to retire from the contest. In this we were mistaken, as the case was set for retrial of the two BB. about whom the jury had disagreed. The trial was set for the 6th of last month and lasted for six days, ending in a complete victory for the A. M. F.

The case was peculiar from the fact that it was the first tried under any of the laws that the Yorks have succeeded in getting passed everywhere where they could influence the State Legislatures. They knew well that they could not meet us in the open, that they had no ground to stand upon and that public discussion would only show up their weakness—hence these laws. In none of the other States where similar laws had been passed have the Yorks had the hardihood to test them in the courts, and it was left for those of the State of Oregon to take the unenviable initiative and a sorrier set of men there is not in these United States today than they are, that they allowed themselves to be made the catspaw for their BB. in other States. The Oregon law professed to have been passed in the interests of all fraternal organizations, for the purpose of protecting them against imposters, and read that no person or persons could organize, or attempt to organize, a lodge or other society in the State of Oregon where there had existed one with the same or a similar name, objects and purposes to one already existing in the State. This seeming anxiety to protect fraternal orders was easily shown to be a fraud, as only the York Rite Masons were interested, and they openly boasted that they were the fathers of the bill and that one of their Grand Lodge officers was the framer of it, and from the further fact that in the State there were five different bodies of Foresters, three of Odd Fellows, and two of Woodmen.

On the witness stand Mr. Robinson, Yorkist Grand Secretary, made some startling statements and showed even more ignorance of the common rudiments of Masonry than even the ordinary Yorkist. He acknowledged that the Grand Lodge, A. F. A. M. of the State of Oregon had no Charter from a superior Masonic body, that it was self-constituted and devoid of any authority other than what was self-assumed. He expressed himself unable to read or understand the letters T. T. G. O. T. G. A. O. T. U., though he asserted that he had received Masonic documents issued from every country in the world. He said that of the twenty-one Masonic emblems displayed on the Diploma of the A. M. F. he only understood nine; that the others might be Masonic, but if so that he did not know them. He asserted that he was well versed in all things Masonic, yet said positively that there was no such thing as 90 or 95 degrees and when shown a Canadian Diploma for the 95th, said he had never seen such a thing before.

Mr. Robinson having shown that he knew nothing of the A. M. F., or indeed of anything else Masonic, was succeeded as witness for the Yorks by a Mr. Malcolm, who said that he was a member of the Supreme Council of the Southern Jurisdiction of the so-called Scottish Rite, who testified that there was a consistory of his body working in Oregon, and that the A. M. F. Lodges in Portland did not belong to them. He was not aware that there were six other bodies calling themselves Supreme Councils of the A. A. S. R. in the U. S. A. which did not recognize his Council, but called it a fraud. When asked what was the test of legitimacy in the A. A. S. R. he said recognition by his Council, though when pressed to it he acknowledged that his Council was self-created and had no Charter. He acknowledged that his Council did not work the ymbolic degrees, but that all candidates got these degrees in York Rite Lodges. These were the only Masonic witnesses that

the Yorkists put on the stand, and if they succeeded in doing nothing else, they showed their own members how little their leaders knew about Masonry—what an example it was of the blind leading the blind!

The attorneys for the defense were both BB. of Robert Bruce Lodge in the A. M. F.—one of them R. W. M. of the Lodge. They conducted the case in an able and masterful style, bringing out every point in prosecution and defense, showing the weakness of the one and the strength of the other. The legality of the A. M. F. was clearly shown and its descent traced back to the ancient Mother Lodge of Kilwinning. Its legal status was shown by its articles of incorporation, which were contrasted with those of the Grand Lodge of Oregon, A. F. A. M., the latter only giving power to acquire real property, to hold or dispose of the same, but not one word about the right to do Masonic work, while ours on the contrary, besides giving us the same power, also conferred the right to establish Lodges and Grand Lodges of Masons and to work the degrees of the ymbolical Lodge. It was clearly shown that there was no similarity in the names of the A. M. F. working in the A. A. S. R. Symbolic and the A. F. & A. M., and that there was even less similarity in our aims and purposes, as ours was to universalize Masonry in the U. S. A. by establishing one central authority for the whole country; to bring Masonry in America to the condition it held in the world at large, by making it as it should be, one grand world-wide Brotherhood, bound by no geographical limits, knowing neither race, creed, language or nationality; where all good men could meet on a common level, their common aim the uplifting of humanity, their common creed belief in the Fatherhood of God and the brotherhood of man. Whereas the A. F. & A. M. of Oregon was civilly without authority; self-centered, purely a local organization, its activities confined to the State of Oregon and rec-

ognizing or being recognized by less than one-tenth of the countries of the world.

That the jury was impressed fully by the evidence produced by the A. M. F. and the lack of it by their opponents was shown by the fact that only the one ballot was taken when they returned a verdict of not guilty, and by that verdict declaring that the American Masonic Federation was, as it has always claimed to be, a separate and distinct organization, in no sense similar in name, objects or purposes to the so-called York Rite of America. The Yorkists had the whole machinery of the State of Oregon to fight for them. The tax payers of the State paid the bill, the District Attorney and his special assistant (hired for the occasion) were Yorkists, the Legislature was induced to pass laws to down us, the judiciary of the State and the tax payers' money was used in the effort to down us, persecution was disguised as prosecution in the same mad effort, and in spite of all, truth prevailed, and the people of Oregon have learned what Universal Masonry of the Scottish Rite stands for and the time is brought measurably nearer when all Masons, aye and all men, will be Brothers. So mote it be.

#### THE AFTERMATH.

Bro. E. E. Morrison, R. W. M. of Springfield Lodge, Springfield, Oregon, sends us a clipping from the Sunday Oregonian, in which, under the caption of "Charge of 'Fake' Made," one Fred W. Detleff, professing to belong to "Clyde" Lodge of Glasgow, Scotland, rushes to the assistance of the discredited and discredited A. M. F. of Oregon. Whether this Detleff is or is not a member of the Clyde Lodge we do not know, neither do we care; it is possible that he is, as no more in Scotland than elsewhere can the Lodge be tiled so closely that unworthy members do not sometimes gain admission. The letter itself is not worth the time spent in replying,

were it not that it is "sanctioned" by James F. Robinson, Grand Secretary, Ancient Free and Accepted Masons of Oregon, and Phil S. Malcolm, 33° Sovereign Grand Inspector General in Oregon, giving it a semblance of official sanction by the State Grand Lodge and the bogus Charleton Council, and further as showing the desperate straits to which these bodies are put after their defeat in the courts.

Detleff shows by his letter that he is either an ignoramus or a liar; we will charitably give him the benefit of the doubt and consider him the former. His letter shorn of unmeaning verbiage consists of the statements that M. McB. Thomson, founder of the American Masonic Federation, claimed to have authority and a Charter from the Grand Lodge of Scotland, and that he had a letter from David Reid, Secretary of the Grand Lodge of Scotland denying that the said M. McB. Thomson had any such authority or Charter. We are inclined on further thought to withdraw our former estimate of Detleff's character and believe that he is more a liar than even a fool, as he was present in the court when it was testified that the A. M. F. claimed no authority from the Grand Lodge of Scotland. It has for long been the policy of the Yorkists to get some ignorant Scottish Mason to write to Reid asking if the A. M. F. had a Charter from the Grand Lodge of Scotland. This of course, Reid denies, and his letter is shown around as a proof that the A. M. F. is wrong; this is of a piece with the letter recently written by one of Detleff's sponsors, Robinson, who wrote to the Grand Lodge of Sweden asking if the A. M. F. had authority from that Grand Lodge and this for the purpose of discrediting the A. M. F. with its members of Swedish nationality; with equal truth and effect he might write to China and Japan.

Detleff seems to consider that he scores a point in favor of the Oregonian Yorkists when he says that he has visited

Lodges in several foreign countries, amongst others Cuba, Peru, Chili, Germany, Netherlands, Sweden and Italy. He may have done so, as these Grand Lodges all work in the Scottish Rite and are Universal Masons, but he does not say (perhaps he does not know) that no Brother from either of these countries could enter a lodge under the State York Grand Lodge of Oregon, and he lies when he says that M. McB. Thomson could not visit the lodges in these countries, as he is the actual Grand Representative of two of them (Germany and Italy) and an honorary member of several of the others.

It is surely a bad cause that needs lies to bolster it up, but as the Book says, there are some who love a lie rather than the truth, the reason being "that their deeds are evil."

#### LIST OF LODGES.

(Secretaries are requested to notify this office of any changes or mistakes in this list).

##### California.

Golden Thistle Lodge No. 12, San Francisco.—Meets every first and third Wednesday in the month at German House, Turk and Polk Streets, at 8 p. m. R. W. M., F. Vedder, 3212 Twenty-fourth Street, San Francisco; W. Secretary, P. Christensen, 422 Pierce Street, San Francisco.

Golden Star Lodge No. 15, San Francisco.—Meets every Tuesday at 8 p. m. at German House, Turk and Polk Streets, Hall No. 7, fourth floor. R. W. M., C. Sparre, Buchanan St.; Secretary, H. A. Hayne, 657 Hayes Street, San Francisco.

Cosmos Lodge No. 37, San Francisco.—Meets at 402 German House Hall, Turk Street, second and fourth Fridays in each month, at 8:15 p. m.

St. Johannis Lodge No. 7, San Francisco.—Meets at German House, Polk Street, first and third Thursday of each month.

Palestine Lodge No. 23, San Francisco.

—Meets every Monday evening at 8:15 p. m. at Bay Shore Hall, 37 Leland Avenue, San Francisco. R. W. M., C. C. Hammond, 1147 Gilman Avenue; Secretary, C. A. Louis, 9 Leland Avenue.

St. Johns Lodge No. 8, Los Angeles.—Meets every Tuesday at 8 p. m. at 542 South Spring Street. R. W. M., Wm. B. M. Beverley, 1839 East Forty-first Street; Secretary, Harry S. Mong, 1839 East Forty-first Street.

Rob Roy Lodge No. 32, Los Angeles.—Meets every Friday evening at 542 South Spring Street, Los Angeles. R. W. M., Albert S. Amy; Secretary, J. H. Bestman, 1131 West Fifty-fourth Street, Los Angeles.

Walhalla Lodge No. 31, Los Angeles.—Meets every Wednesday at 8 p. m. at 244 South Spring Street.

Glenlevit Lodge No. 43, Vallejo.—Meets every Wednesday evening at 8 p. m. at 222a Georgia Street, Vallejo, California. R. W. M., L. H. Smith; Secretary, R. D. Patton, 1102 Louisiana Street, Vallejo.

Harmony Lodge No. 15, San Jose.—Meets every first and third Wednesday at 8 p. m. in K. of P. Hall, 67 South Second Street, San Jose, California.

Kern Lodge No. 55, Bakersfield.—Meets every Monday night at Druids Hall. R. W. M., Fred Gunther, 2131 Nineteenth Street; Secretary, Walter Parent, 901 Sixth Street, Bakersfield.

##### Illinois.

Viking Lodge No. 75, Chicago.—Meets every Friday evening at 8 p. m. at 1225 Milwaukee Avenue, Chicago. R. W. M., A. Busch; Secretary, F. B. Zebrowski. All Masons cordially invited.

St. Clair Lodge No. 33, Chicago.—Meets every Wednesday at 8 p. m. at 716 South Madison Street, Chicago. R. W. M., W. H. Humphreyville, 1301 West Huron Street, Chicago; Secretary, Henry W. Smith, 2455 Diversey Avenue.

Savoy Lodge No. 35, Chicago.—Meets every first and third Tuesday at 8 p. m. at 716 West Madison Street. R. W. M., P. O. Ikander; Secretary, Frank Bone, 2908 West Twelfth Street, Chicago.

Echo Lodge No. 48, Chicago, Illinois.—Meets every second and fourth Tuesday

## THE UNIVERSAL FREE MASON.

Published on the first of each month at 411 Vermont Bldg., Salt Lake City, Utah.

Price, 10c per copy, or \$1 per year, paid in advance. Postage extra in foreign countries.

## EDITORS:

M. McB. Thomson Robert S. Spence

All letters or articles for insertion to be sent to M. McB. Thomson, 411 Vermont Building, Salt Lake City, not later than the 20th of each month.

Entered as second class matter at the Post Office, at Salt Lake City, Utah, June 1st, 1912.

## EDITORIAL.

Along the lines marked out by Bro. Spence in his article, we take pleasure in copying from the columns of the "Americal Tyler-Keystone," and commend the editorial bravery of our Brother in publishing it. We also endorse the sentiment expressed therein, and acknowledge the broad-mindedness of the writer, but we are afraid both the writer of this article and the editor will be more or less censored in the future, and censored in the present. The "Tyler-Keystone" has always been an open and fearless exponent of Masonic truth, and Michigan has been blessed with a number of brave men and fearless writers, but for some reason or another we miss their effusions, and wonder what has become of them. Bro. Pitts and the "Palistine Bulletin" and Bro. Pride of the Tyler-Keystone, have vanished from our editorial sight, but we sincerely hope their absence is but temporary, and we also hope that the mantle of Bro. Pride has not left the "Tyler-Keystone," and, if it has been withdrawn, that it will be cast upon the tripod as a worthy succession.

We do not hesitate to recommend the "Tyler-Keystone" to our members and readers as a valuable addition to our

weak efforts in the spread of Masonic truth.

§

Another triumph to the credit of the A. M. F. and Universal Masonry, it has been decided that the A. M. F. has a legal right to organize Lodges in the Dominion of Canada. This decision has come as a knock-out blow to the Yorks of British Columbia who boasted that there would never be a clandestine Lodge—meaning, of course, everything not bearing their brand established in that province. That they tried their best—or worst—to make the boast come true we will allow, also that they resorted to all the despicable tactics of their BB. in the States, with a few added stunts of their own but emphasises their defeat. An account of the trial at which this decision was rendered will be given in another part of this issue of the "Universal Freemason."

Shakespeare has said, "What's in a name; a rose by any other name would smell as sweet," while admitting the immortal William as an authority so far as the rose is concerned, we believe in many cases there is much in a name, more, perhaps, in what the name stands for, and more when the name and what it stands for are really one. The American Masonic Federation has ever stood for "Universal Masonry," not a qualified or emasculated shadow as the word "Universal" is believed in by our York friends, but a living, breathing actuality, and were it not Universal, in the truest and widest application of the term, the A. M. F. would lose its principal excuse for existing as a separate Masonic organization.

Believing that with the A. M. F. the word "Universal" meant all that it should do and was not merely a euphonism, the M. W. G. Lodge, A. F. & M., Incorporated, of the District of Columbia petitioned for admittance to the A. M. F. This was a Grand Lodge of Colored Masons and much thought and consideration was given to the matter as it was

the first application of the kind we had received, months have been spent on its consideration and a personal visit made to the applicants and the result has been the establishing of a colored branch of the A. M. F. with the petitioning Grand Lodge as the premier Grand Lodge and its Grand Master as the President of the Colored Masons in the A. M. F. In arriving at its conclusions, the Law Committee and the Executive Board realized that while they acted in strict accordance with the true Masonic teaching over all the world, that it was an innovation in the Masonry of America, they realized, also, that it might be used against them by the Yorkists and might even offend some unthinking among their own BB., but they knew that the Yorkist could not dislike them more than he did and further that their own BB., when they knew and understood, would endorse the action of the Law Committee and the Executive.

While we felt that were we not true to our name we would be but as "a tinkling brass and a sounding cymbal," we also realized—as did also our colored BB.—Lodges of mixed races was not desirable, therefore, not because we in any way consider it Masonic, but as sop to Cerebus, as yielding to the American prejudice to which we cannot shut our eyes, the white and colored branches of the A. M. F., while receiving charters and diplomas from the same source, and both obeying the same general law, will in all things else be self-governing. Colored Lodges will be composed of colored members. There will be no mixed lodges and members will only visit where they are invited, these restrictions are, we believe, entirely opposed to the spirit of true Masonry, when we knelt at the Altar we vowed that certain conditions being fulfilled, we would do certain acts, we made no proviso and admitted no exceptions, neither when we were taught that our Lodge was in length and breadth of certain dimensions did we except one foot of earth's surface, or one soul of its

inhabitants filling the sole qualification that "they were free men, of lawful age, well recommended, able and willing to work for their daily bread if necessity required it of them," therefore, this concession to prejudice is made for the same reason that the Lord gave a King to Israel, "Because of the hardness of their hearts."

The demand for the February issue of the "Universal Freemason" has been so great that the issue has been exhausted, while many orders remain unfilled, as the run on this number was caused by the report it contained of the law-suits from which the A. M. F. emerged so successfully, we reprint the reports in this issue, from which we will fill the orders unfilled for the February number.

We welcome to our exchange list: "Acacia" and "Rivista Massonica," the official organs of "Del Rito Simbolico Italiano," and of the Grand Orient of Italy. Both magazines are full of interesting matter and both have recently printed very favorable reports of the A. M. F. and printed also our invitation to the San Francisco Congress. We recommend both Magazines to our Italian BB. in the A. M. F.

"El Nivel" has again reached us after a long absence, in enlarged form, and is the official organ of the newly-organized Grand Lodge of Panama. We wish "El Nivel" and the Grand Lodge of Panama a long and flourishing existence

Anent, the article appearing in another column, reporting the proceedings of the Grand Lodge of Oklahoma, we are particular to note, that the said Grand Lodge has rescinded its former resolution ostracising the Grand Lodge of New Jersey for its stand on the negro question. We are pleased to note this change of heart, especially coming from a Southern body. We will not be surprised at Mississippi falling into line soon and proclaiming for Universal Masonry.

## COMMUNICATIONS.

UNITED SYNAGOGUE—Borough New  
Synagogue Chambers. Heygate Street,  
Walworth, S. E. London.

Febr. 1, 5674 1914.

Dear Sir and Bro.:

I have to thank you most sincerely for your kindness in sending me the November issue of the "Universal Freemason." (I have received none later than this issue.) I have read it with much interest and heartily congratulate you upon the excellence of this magazine. It must assuredly exert a powerful influence and aid ultimately in consolidating the craft in the States and probably in all parts of the world.

With renewed thanks,

Fraternally yours,

M. ROSENBAUM.

\* \* \* \*

ACACIA LODGE NO. 2—Ancient and Accepted Scottish Rite Free Masons.

Wyandotte, Mich., Jan. 15th, 1914.

Provincial Grand Lodge election held January 15th, 1914, at Acacia Lodge No. 17½, at Wyandotte, Mich., and the following officers were installed by Supreme Master Deputy Illustrious Bro. Herman F. Juchartz, 33°:

S. M. D.—Bro. Herman F. Juchartz.

Prov. Grd. Master—Bro. B. M. Weeks.

Prov. Grd. Deputy Master—Bro. W. E.

Rhyndress.

Prov. Grd. Substitute Master—Bro. C. P. Kroger.

Prov. Grd. Senior Warden—Bro. A. O. Thomas.

Prov. Grd. Junior Warden—Bro. W. R. Stack.

Prov. Grd. Secretary—Bro. M. F. McDonald.

Prov. Grd. Treasurer—Bro. L. Zox.

Prov. Grd. Senior Deacon—Bro. W. P. Juchartz.

Prov. Grd. Junior Deacon—Bro. S. R. Barr.

Prov. Grd. Inner Guard—Bro. D. McCalden.

Prov. Grd. Almoner—Bro. L. Mark.

Prov. Grd. Senior Steward—Bro. C. S. Roberts.

Prov. Grd. Junior Steward—Bro. E. Boettner.

Prov. Grd. Marshal—Bro. J. H. Goodrich.

Prov. Grd. Orator—Bro. F. P. Sprague.

Prov. Grd. Master of Ceremonies—Bro. W. S. Nicholson.

Prov. Grd. Chaplain—Bro. N. Gerschler.

Prov. Grd. Tyler—Bro. H. G. Masten.

H. F. JUCHARTZ, S. M. D.,

89 Sycamore St.,

Wyandotte, Mich.

\* \* \* \*

FRED C. SCHWARTZ, 467 C St., N. W.,  
Washington, D. C., U. S. A.

February 16th, 1914.

Hon. M. McB. Thomson, 33.90.96,

President General of the A. M. F.,

Salt Lake City, Utah.

M. W. & V. D. Bro.:

I, the undersigned, do hereby respectfully send you the names of the Gr. Charter members and officers, as healed by me into the A. M. F., and installed into their respective office as follows:

Henry C. Scott—M. W. Gr. Master.

Albert Bailey—M. W. Dep. Master.

B. R. Snyder—M. W. Gr. Master (Sub.)

Daniel Williams—M. W. Gr. Senior Warden.

R. Lewis, Jr.—M. W. Gr. Junior Warden.

Newport F. Henry—Gr. Secretary.

William Young—Gr. Treasurer.

J. S. Greene—Gr. Chaplain.

George Washington—Gr. Sr. Deacon.

C. E. W. Brown—Gr. Jun'r Deacon.

Peter Lucas—Gr. Almoner.

Mingo Saunders—Gr. Marshal.

Alexander Oglesby—Gr. Sen. Steward.

William Shields—Gr. Junior Steward.

C. Crusenberry—Gr. Inner Guard.

Henry Dowell—Gr. Tyler.

The foregoing is a correct list of the officers of the first (colored) Grand Lodge formed and chartered by the American Masonic Federation (Incorporated), in the United States. I furthermore hereby certify, that the aforementioned

Grand Officers took the oath of Fidelity on the evening of February 15th, 1914, at a special Masonic meeting called for that purpose, at the Masonic Hall, at 1719 Pennsylvania Ave., N. W., Washington, D. C., and they were installed according to the custom, and as practiced by the Ancient and Accepted Scottish Rite Masons, and they were inducted into office as aforesaid.

Saluting you B. T. N. K. T. E. O., I remain. Yours fraternally,

FRED C. SWARTZ, 32o 86o 90o.

—§—

San Francisco, Cal., Feb. 8, 1914.

M. McB. Thomson,

Pres. Gen., A. M. F.,

Salt Lake City, Utah.

M. W. & V. D. Bro.:

At the request of Cosmos Lodge I am to extend to you the deepest and most heartfelt condolences of the B.B. of Cosmos Lodge in your great sorrow and bereavement in the loss of a well-beloved son.

Let these few and simple words suffice equally to express our heartfelt sympathy with perhaps the more kindred and formal resolutions of others. They are from the heart.

And personally, as one who has quaffed most deeply of the cup of bitterness, who has sorrowed deeply, and who has no more a son to perpetuate his name, accept from me a double need of sympathy.

We all know the philosophies; we all know that time alone can heal the wounds, even of the Oak; we know equally well the scar that ever remains.

May the G. A. O. T. U. give you and all of us grace and all requisite. Fraternally.

W. E. POOLE.

\* \* \* \*

#### LIST OF GRAND OFFICERS.

Provincial Grand Lodge of Washington.

M. W. Prov. G. M.—E. P. Edsen.

R. W. Prov. S. M.—O. R. Nestos

R. W. Prov. D. M.—F. P. Helser

R. W. Prov. S. W.—W. J. Hanson  
R. W. Prov. J. W.—W. S. Pulver.  
Prov. Grand Sect.—J. J. Anderson.  
Prov. Grand Treas.—E. E. Siburg.  
Prov. Grand Sen. Deac.—P. Dionigi.  
Prov. Grand Jun. Deac.—W. M. Gratton.

Prov. Grand Sen. Steward—W. H. Stanislawski.

Prov. Grand Jun. Steward—J. Kashevnikov.

Prov. Grand Chaplain—F. G. Poole.

Prov. Grand Almoner—Geo. Pulver.

Marshal—F. W. Kotelman.

Inner Guard—W. T. Lloyd.

Tyler—E. Sauer.

Organist—A. Lueben.

—§—

#### INTERNATIONALISM.

There is no spirit more popular and vital just now than the international spirit. We read and speak of "courtesy and equality among nations," "international peace," "universal brotherhood" and "democracy." These phrases and others introduce us to no less a group of people than the world group. Under the influence of such a group-spirit we no longer struggle for the good of a part of humanity, either as individual or institution or nation, but we struggle for the good of the whole of humanity.

This world-spirit should find freest expression and a home in such a fraternal organization as the Masonic order. Masons thoroughly believe in brotherhood with a big B. We believe in brotherhood that is democratic and universal, else there is no brotherhood. Brotherhood is not paternalism, for in the latter "ism" you will find one or a group doing the thinking and assuming the authority over the many. In paternalism there is a father, in brotherhood there is a brother, and that is different. In our brotherhood, in which we all, everywhere, are on a level and act on a 45° square, there is just now, national brotherhood, but not international. This is the point of the



article and the only point I care to have the brothers consider at this time.

In the United States we are one, but we are not one with Canada, or Mexico, or France, or Italy, or England, and I ask in all sincerity, why not? Why should an imaginary line somewhere sever me from my privileges and from my rights as a Mason and also sever my dependent family from succor should they find themselves "across the line?" I believe it has never seriously been considered among the rank and file of the order else these false and fictitious national boundaries would disappear.

The Grand Lodges are national in spirit and too often local in perception, and I think the Grand Lodges believe they are expressing the view of the fraternity at large when they clandestine one and place on the Roman index another of our lodges in this or another country. The only hope for an actual expression of international spirit in our fraternity must come from the floor or great body of the Order.

One more thought about the necessity of international co-operation in the Masonic order. We must not forget that the machine that would grind to powder our fraternity if it could as an international machine.

The enemy presents a united front the world around. Why, then, should not local idiosyncrasy be pigeon-holed as non-essential in the face of the common enemy? Why should not a common international front be presented to a common international enemy? French Masonry tells us in the United States, and with a true fraternal heart beat, "When you need us, and our experience, call upon us, and some day we think you are going to need us."

Another reason for the obliteration of national lines in Masonry is to be found in the hardships brought upon the widows and orphans of Masons who may be obliged to "cross the line." On one side of the line a pension is allowed them, on the other side is no pension and

all for mere local or national reasons. There is no reason why philanthropy should have his divine wings clipped by a national scissors.

Another reason why we should obliterate national Masonic lines, and especially in this country, is because of the presence here of the so-called "foreigner." One cannot tell here, for lack of space, of the gross injustice done to men born under other flags who have become naturalized Americans and have been refused admittance into our order because they were "foreigners." When a man born in Damascus, for instance, seeks to enter the Masonic fraternity in Detroit, we have reason to stop and ponder seriously the reasons for such a petition. And I believe if we do look into and behind the motives of such a petition we shall see the privilege we as Masons have in welcoming into an order of freedom and equality those who have suffered because of intolerance and tyranny.

If we can only blot out the imaginary Masonic line between Canada and the United States we shall have cause to be encouraged and to hope we may wipe out the imaginary lines elsewhere.—Rev. W. A. Atkinson, in *Friendship Bulletin* (Tyler-Keystone.)

§

Lodge Brakpan, South Africa, departs from the usual stereotyped form of notification and invitation, by using the following:

"The Maister an' the Brithershood  
Wad a' be pleased tae see ye.  
An' we wad a' mair than prood  
Tae share the mercies wi' ye." —Ex.

§

#### MASONIC RECIPROCITY.

Some Masonic jurisdictions have entered into arrangements with neighboring jurisdictions whereby a man living in one state may petition a lodge in the other state if that lodge is nearer his residence. This, in all cases, necessitated an amendment to the Constitution

or by-laws making them more nearly approach the original plan of Masonry which is still practiced by the Grand Lodges of England, Scotland and Ireland, whereby a man could petition any lodge anywhere he saw fit. We could point out many cases where the American doctrine of exclusive jurisdiction of lodges and Grand Lodges have worked a hardship upon members of the fraternity, for instance, where a son is prevented from joining his father's lodge. Many Grand Chapters have discussed seriously concurrent jurisdiction within their own boundaries, and if it is good for the Chapter it is equally good for the lodges.—Tyler-Keystone

#### THE WORK IN NEW YORK.

Dear Bro. Thomson:

It may be interesting to our brethren outside of New York to know the progress the A. M. F. is making in the Empire State.

Eighteen Brethren, under the Grand Orient of North America, finding that said organization severed connection with the A. M. F., determined to organize themselves under the A. A. S. R. Symbolic. The first meeting of the B. Franklin Lodge took place at my office seven months ago. All pledged allegiance to the A. M. F. I must call to the attention of the readers that this was not a breach of obligation on the part of the Brethren, for the Grand Orient of North America was working under the A. M. F., and withdrew without our knowledge.) Enthusiasm prevailed and work started at once. This took place in the month of August. Bro. Thomson was notified and a dispensation was granted by the Supreme Lodge. "The President General must come here" was the battle-cry; and the S. G. M. was invited. Work was taken up with such alacrity that in addition to the many brethren who joined the Benj. Franklin Lodge, King Solomon Lodge came into existence and put under dispensation only two months later.

The anxiety of all the Brethren to see the President General was finally satisfied. On October 13th, 1913, Brother Thomson, accompanied by Brother L. Stapleton, D. G. O., of Illinois, came to New York. Enthusiasm among the Brethren was indescribable. The guests were royally entertained.

By this time the Haladas Lodge, speaking and conducting their meetings in the Hungarian Language, made their application for a charter. These being old Master Masons and acquainted with Masonic Work, a charter was granted. B. Franklin Lodge also attained a membership of over fifty, and Brother Thomson had the pleasure of installing these two lodges. King Solomon Lodge was still under dispensation.

I wish to emphasize that this work did not meet without any obstacles or difficulties. Every conceivable hindrance was put in our way. We were branded clandestine, irregulars and what not. Some of those attending to our first meeting in our meeting hall were shivering. We were threatened to put into a patrol wagon and sent to the work house. I received letters from a lawyer threatening to bring suit against me for obtaining money under false pretenses. I cannot enumerate all petty, low tricks that our enemies employed in order to scare us, but they found they had to deal with men who know that they work for the true principles of Masonry; that they encountered an organization as strong as the Walls of Gibraltar—for it stands for Universalism in Masonry—making no distinction between man, race and race, fostering a feeling of brotherhood among men, prompting charity in a Masonic way and spreading peace and harmony among Masons and their fellow-men. In short, the A. M. F. stands for everything that is true in Masonry, and the truth must succeed.

Bro. Thomson met our Brethren, who tried to do the best they could to make his stay here as pleasant as possible, and the President's opinion of New York

Masons you will have to find out personally.

Our work since then is very gratifying. King Solomon Lodge is already chartered, dispensations were granted for the Fidelity Lodge, Abraham Lincoln Lodge, and applications for dispensations are being made for the Spinoza Lodge, Eureka Lodge, while work is still going on in Newburgh, N. Y.

Thus you see that our work in New York is not in vain; and we are not yet finished.

I am also happy to inform you of the formation of a Council of Kadosh, and of the institution of a Provincial Grand Lodge in the State of New York. Every brother in the organization expects wonders from the Grand Lodge.

Each affiliated Brother is doing his best, and in the history of the A. M. F. every name ought to be mentioned. It is not, however, out of place to state here that great credit is due to BB. Lipschitz, 22°, Grenbaum, 32°, Krutlansky, Epstein and Dulberger, of the B. Franklin Lodge, for their incessant work. Great credit is also due to BB. Dr. Bloom, Kessler, Oestreich, Ornsteins, Silver and Weinstein, of King Solomon Lodge, and Brethren Torok, Cohen, Eckstein, Schoenberger and Ambruzzi, of the Haladas Lodge, and BB. Dr. Elster, Dr. Fox, Dr. Harrowich, Luria, Postman and Garfinkel, of the Fidelity Lodge.

Hoping to be able to give the history of many new lodges, both under charter and dispensation shortly, I remain,

Fraternally yours,

J. H. FRIEDMAN, 32°, 86°, 90°.

P. G. M.

#### THE PROVINCIAL GRAND LODGE OF NEW YORK.

On January 17, 1914, representatives of all chartered lodges in Greater New York, namely: Benjamin Franklin Lodge No. 50, Haladas Lodge No. 49, and King Solomon Lodge No. 52, under the Grand Jurisdiction of the American Masonic

Federation, practicing the Ancient Accepted Scottish Rite. Symbolic, assembled at the office of Ill. Bro. Dr. J. H. Friedman, who is the Grand Representative for the A. M. F. for the Empire State, forming a Provincial Grand Lodge.

The meeting was opened with Ritualistic Ceremony at 5:00 p. m. sharp.

Ill. Bro. Dr. J. H. Friedman, presiding in the East, delivered a beautiful oration, wherein he expressed his views as to the importance of a Provincial Grand in New York, also stating that he, personally, was of the opinion that all the lodges under the jurisdiction of the A. M. F. in the East, would be greatly benefited by both Morally and Masonically. During the address the history of the Scottish Rite in New York, since the organization of the Benjamin Franklin Lodge No. 50, and the progress it has made to the present day was carefully covered.

Remarks of various nature were made by representatives of the various lodges.

The election for Grand Officers resulted in the following:

Prov. Grand Master—Dr. D. J. H. Friedman, B. Franklin Lodge.

Prov. Grand Master Dep.—Bro. S. Greenbaum, B. Franklin Lodge.

Prov. Gr. Sr. Warden—Bro. H. S. Kessler, King Solomon Lodge.

Prov. Gr. Jun. Warden—Bro. J. Koch, B. Franklin Lodge.

Prov. Gr. Secretary—Bro. B. Lipschitz, B. Franklin Lodge.

Prov. Gr. Treasurer—Bro. A. N. Ornstein, King Solomon Lodge.

Prov. Gr. Sen. Deacon—Bro. B. Oestreich, King Solomon Lodge.

Prov. Gr. Jun. Deacon—Bro. S. Kures, B. Franklin Lodge.

Prov. Gr. Almoner—Bro. Karl Torok, Haladas Lodge.

Prov. Gr. Orator—Bro. Dr. J. Bloom, King Solomon Lodge.

Prov. Gr. Inner Guard—Bro. J. Schoenberger, Haladas Lodge.

Prov. Gr. Tyler—Bro. J. Fekete, Hala-das Lodge.

After the election of officers various topics were brought up, appertaining to the welfare of all the lodges under the A. M. F.

Series of lectures have been instituted to be delivered by the Prov. Gr. Orator, Bro. Dr. J. Bloom, of King Solomon Lodge No. 52 in the various lodges.

Bro. B. Lipschitz, of Benjamin Franklin Lodge No. 50, upon receiving permission of the floor made a motion that the amount of \$5.00 out of every new candidate's initiation fee and ten per cent of the Almoners' Fund be turned over to the local Provincial Grand Lodge, a system adopted by the Prov. Grand Lodge of California. After some lengthy discussion, it was finally seconded by Bro. Dr. J. Bloom, of King Solomon Lodge No. 49, voted upon and passed.

The Prov. Gr. Master H. Bro. Dr. J. H. Friedman kindly consented to have the use of his office as temporary headquarters for the Prov. Grand Lodge, until such time when there will be enough funds to rent an office; this drew a vote of thanks by all the Brethren present.

At 8:00 p. m. the meeting was closed in due and ancient form, Peace and Harmony prevailing throughout.

B. LIPSCHITZ,

Prov. Gr. Secretary.

#### A TOAST TO MASONS.

"Are your glasses charged in the West and the South?" the Worshipful Master cries.

"They are charged in the West"; "They are charged in the South"; are the Wardens' prompt replies.

"Then as our parting toast tonight your glasses fairly drain

Happy to meet; Sorry to part; Happy to meet again."

The Mason feels the noble truth the Scotch peasant told—

That rank is but the guinea's stamp, the man himself is gold.

With us the rich and poor unite and equal right maintain.

Happy to meet; Sorry to part; Happy to meet again.

Dear Brethren of the Mystic Ties, the night is waning fast,

Our duty's done, our feast is o'er, this song must be our last.

Good night. Good night, once more repeat the cheery farewell strain.

"Happy to meet; Sorry to part; Happy to meet again." Ex.

#### SCOTCH MASONRY.

(Continued.)

There is an aphorism, applicable to all reforms, which reads that: "The persecuted later become the persecutors." This manifests the law of compensation which is as immutable as the laws of the Medes and Persians. The American Masonic Federation, as illustrated in our last, is an organization, existing, both Masonically and Civilly, for the following reason, and none other, to spread the doctrine of "Universal Masonry," and make it the one and sole object of all Masonic Bodies to disseminate Masonic truth, science and philosophy, to all the world, to every nation, kindred, tongue and people, until Masonry shall have but one purpose, the betterment of mankind. This is our mission, and we have none other. To carry out our purpose, it necessarily requires that we build upon a firm foundation. Our Rite must be a legal one. Not that we be permitted to set up claims that are not true, not existent in fact, and that cannot be righteously accepted, but our right to assert our claims must be logical, truthful, virtuous, and praiseworthy, and conform strictly to the Landmarks of Masonry. Our authority to establish our doctrine must alone be beyond evil, and we believe we have set at rest and ques-

tions on that point in the last two issues of this magazine.

We may profitably refer again to the purpose of our civil organization, as set forth in our last:

"The purpose for which this corporation is formed and its chief objects and business shall be to dispense Charity to its members, to promote Harmony, Peace and Brotherly Love between Free Masons, to conduct Masonic work, to transmit the authority to confer Masonic degrees and to confer the same, to establish, govern, and control Symbolic Masonic Lodges in locations where no Grand Lodge of the A. & A. S. R. exists, pending such time as when three or more Lodges shall apply for and be granted the right to establish a Grand Lodge, and the officers thereof shall be duly elected and qualified. Also, to do all work and things which rightfully belong to and may be lawfully done by a Grand Lodge of A. A. S. R. of Free Masons."

Our purpose, as above set forth cannot be truthfully gainsaid in the light of our oft-published ancestry and succession. Our right to exercise this authority, is nearly fifty years of Masonic life, in Scotland and America. Our Credentials are unsuccessfully disputed, our recognition by over eight millions of Masons in all parts of the world, our standing in the Masonic world, among those who live according to the Ancient Landmarks of Masonry, and the fact that our Rite descends to us from the most Ancient Body of Masons known to the world, viz., "Mother Kilwinning," whose ancestry is buried in obscurity.

All the foregoing we have iterated and reiterated so much, without any successful contradiction, that it does seem a continued tautological discussion, with only one side represented.

However, in this article, we have to do with a very important part of our existence. Do we live according to the Landmarks of Masonry, and do our persistent enemies, the York or American Rite

Masons, who have resolved themselves into a board of persecutors, live up to their requirements. The following Landmarks of Masonry, which we profess to accept and confess, is taken verbatim, et miteratim from "The Royal Masonic Encyclopaedia," edited by Kenneth R. H. Mackenzie, and published in London in 1877, and acknowledged by Masons the world over:

"Generally speaking, Landmarks are pillars or stones, denoting boundaries; and the term has been adopted by the Freemasons to indicate certain leading principles FROM WHICH THERE CAN BE NO DEVIATION. These are, in number, twenty-five: 1. The modes of recognition. 2. The division into three degrees of a symbolical character, and known as Craft Masonry, to which the Grand Lodge of England, at the Union in 1813, added the Royal Arch. 3. The legend of the third degree. 4. The government of the Fraternity in each country by a Grand Master, with certain duties and prerogatives. (Mark, this says country and not States.—Ed.). 5. The prerogative of the Grand Master to preside, wherever he may be, is a landmark. As also, 6., his right to grant dispensations for conferring degrees at irregular times. 7. His right to grant dispensations for opening and holding Lodges. 8. His right to make Masons at sight. 9. The necessity for Masons to congregate in Lodges. 10. The government of Lodge by a Master and two Wardens. 11. The necessity of duly tilting every Lodge. 12. The right of every Mason to be represented in all general assemblies of the Craft, which is done by the officers of their particular Lodge. 13. The right of every Mason to appeal from the decision of the Brethren of his Lodge to Grand Lodge. 14. The right of every Mason to visit any Lodge, and sit therein.—This landmark is most important in cases where Masons travel from one country to another. 15. The right of the officers of a Lodge to direct an examination of an unknown Brother.

rather, perhaps, to be called a duty. But this examination is unnecessary when any member present can vouch for the Brother so applying for admission. 16. The right of non-interference between Lodges *inter se*. For instance, a candidate initiated in one Lodge, ought to receive his other two degrees in the same Lodge unless the Master courteously applies under extreme and urgent circumstances for the conferring of the other degrees in another Lodge, and the Master of the Lodge so entreated may, if he choose, decline to confer such degrees without appeal. 17. Every Mason is amenable to the jurisdiction, its laws, and ordinances, of the Grand Lodge of the country in which he resides, although he may not be an actual member of any Lodge. 18. Candidates shall not be mutilated persons, they shall be free born, and of mature age. 19. Candidates shall profess a sincere belief in the Grand Architect of the Universe. 20. Candidates shall profess a sincere belief in the immortality of the soul. 21. The Book of the Law constitutes an indispensable part of the Lodge furniture. This, however, need not be the Bible; but according to the religious faith of the Lodge. It may be the Koran, the Zend Avesta, or the Vedas and Shasters. 22. **The equality of all Masons is a landmark.** 23. The secrecy of the Fraternity. 24. The basis of a speculative philosophic science upon an operative art is a landmark—The construction of the Temple of Solomon constitutes this basis, and underlies the whole Masonic fabric in its symbolical application to the human intellect and soul. 25. The last landmark of Craft Masonry—that all these principles are susceptible of no mutation; that they cannot and shall never be, changed; nothing can be added, and nothing taken away from them."

The strict observance of the foregoing leaves no room for quibbling over Rites. At the time these landmarks were adopted, a number of the Grand Lodges of the American Rite were working under

the Grand Lodge of England, while others had Charters from Scotland, Ireland and France. After the Revolutionary war, and matters had quieted down somewhat, the Landmarks were ignored and obliterated in the United States of America. The first vandal act was for Masonic Lodges to announce to the world that they were no longer English, Scotch, or Irish Masons, and foreswore allegiance to the Masonic mothers who gave them birth, and denounced their birthright. They called together the members of three Lodges in each state, and formed to themselves Grand Lodges, without any authority whatever, having surrendered their charters to the mother Grand Lodge that had for so many years succored and cared for them. In this way, they violated their obligations, foreswore their parentage, transgressed the law, changed the ordinances, and broke the everlasting covenant; and every landmark originated by those that gave them Masonic birth and succor, by that one act became obliterated. If Masonry is the embodiment of truth, as we believe it is, we might say, as the Apostle Paul wrote to Timothy: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

"In the year 1773, the Right Honorable and Most Worshipful Patrick, Earl of Dumfries, Grand Master of Masons in Scotland, appointed the Right Worshipful Joseph Warren, Esq., Grand Master of Masons for the **Continent of America**. This Brother was killed at the battle of Bunker Hill. On March 8, 1777, the Brethren who had been dispersed in consequence of the war, being now generally collected, they assembled to take into consideration the state of Masonry. Being deprived of their chief by the melancholy death of their Grand Master, after due consideration they proceeded to the formation of a Grand Lodge, and elected

and installed the Most Worshipful Joseph Webb their Grand Master."

Thus was formed the first self-constituted Grand Lodge in the United States, and was styled "The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts." From this pseudo Grand Body sprang a great number of the so-called State Grand Lodges in the United States.

This Grand Body, by way of justification, relates in its minutes: "The revolution which separates the American States from the government of the mother country, also exonerated the American Lodges from their allegiance to foreign grand lodges. The Lodges in the several states, therefore, after the termination of the war, resorted to this means of forming and establishing Grand Lodges, for the government of the Fraternity in their respective jurisdictions.

Another Grand Body, the Grand Lodge of Pennsylvania, from which sprang a majority of the Grand Lodges in our Western and Pacific States, was formed as follows: "On the 20th of June, 1764, a warrant of constitution was granted by the Grand Lodge of England to William Bell and others authorizing them to hold a Grand Lodge for the State of Pennsylvania. On the 25th day of September, 1786, after mature and serious deliberation, this Grand Lodge unanimously resolved, "That it is improper that the Grand Lodge of Pennsylvania should remain any longer under the authority of any foreign grand lodge, and the said lodge did then close sine die."

The Grand Convention thus assembled did then and there unanimously resolve that the Lodges under the jurisdiction of the Grand Lodge of Pennsylvania, aforesaid, lately holden as a provincial Grand Lodge, under the authority of the Grand Lodge of England, should, and they did, form themselves into a Grand Lodge to be called "The Grand Lodge of Pennsylvania and Masonic jurisdic-

tion thereunto belonging," to be held in the City of Philadelphia."

This same history may be called the history of American Rite Masonry. The Landmarks of Masonry as formulated by the union of the Grand Lodges of England in 1813, are supposed to be the law unto them, but they have no application. Not one of them can be made subservient to their condition. They are not susceptible to any mutation." They can not, and never shall be, changed." Nothing can be added, and nothing taken away from them.

The American Masonic Federation has but one foe, one accuser of the Brethren, and that is the American, or York Rite (mis-called) Masons. They have formulated laws, and by the aid of their BB in the several state legislatures, have had them passed, prohibiting any other rite of Masonry to operate within their borders. These laws have all been decided inoperative and of non-effect. "Masonry in the Courts" has become a stench in the nostrils of all decent Masons, and men. Still they keep harassing us, and causing us to spend money in defending our cause—a cause, which they, themselves, should espouse, when this money should be spent in dispensing Charity.

In and around 1826, during the "Morgan Excitement," Masonry in America suffered for a number of years the taunts and darts of the non-Masonic world, and became a prey to its inveterate enemy, the "Church," who was ever exultant, at the persecutions that were heaped upon the Order, and well did the Masons of that day bewail their fate, and the bitter persecutions that they were called upon to endure. But what a change has come over the spirit of their dreams. They are again installed into power, and almost simultaneous with their restoration to power and prominence, they commence to wage a war with their Brethren who, like themselves, have the same claim upon recognition and support. Thus is the world's history in this regard be-

ing repeated. Men for conscience sake many sacrifices make. They have faced the rack, the prison, and the gallows, and the ones that caused them their greatest distress, are the ones that should have nurtured them, when their cause was the same. Universal Masonry will some day be an accepted principle. We may not see the fruits of our labors for years to come, but as sure as the sun rises in the east and sets in the west, it will become a settled doctrine, and as the world will brethren be. We are sowing the seeds of eternal truth, and the harvest is sure. It may be that the reapers will be few, and many harvests will suffer, but ultimately the great consummation so devoutly wished will surely come to pass.

We quote the following from the well-known and able man, who whose name is a household word in these valleys of the mountains, Heber C. Kimball. The same is taken from "His Life," written and published by Orson F. Whitney:

"Heber was a Freemason. In 1823 he received the first three degrees of Masonry in the Lodge at Victor (New York). The year following, himself and five others petitioned the Chapter at Canandaigua, the county seat of Ontario County, for the degrees up to the Royal Arch. The petition was favorably considered, but before it could be acted upon the Morgan anti-Mason riot broke out, and the Masonic Hall, where the Chapter met, was burned by the mob, and all the records consumed.

"Says Heber: 'There are thousands of Masons who lived in those days who are well aware of the persecution and unjust proceedings which were heaped upon them by the anti-Masons; not as many as three of us could meet together, unless in secret, without being mobbed.

"I have been as true as an angel from the heavens to the covenants I made in the Lodge at Victor.

"No man was admitted into a Lodge in those days, except he bore a good moral character, and was a man of steady

habits; and a man would be suspended for getting drunk, or other immoral conduct. I wish that all men were Masons and would live up to their profession; then the world would be in a much better state than it is now."

Commenting on the degeneracy of the Ancient Order—the old, old story of the persecuted becoming persecutors—he continues:

"I have been driven from my house and possessions, with many of my Brethren, belonging to that Fraternity, five times by mobs led by some of their leading men. Hyrum Smith received the first three degrees of Masonry in Ontario County, New York. Joseph and Hyrum Smith were Master Masons, yet they were massacred through the instrumentality of some of the leading men of that Fraternity, and not one soul of them ever stepped forth to administer help to me or my Brethren belonging to the Masonic Institution, or to render us assistance, although bound under the strongest obligations to be true and faithful to each other in every case, and under every circumstance, the commission of crime excepted.

"Yes, Masons, it is said, were even among the mob that murdered Joseph and Hyrum in Carthage jail. Joseph, leaping the fatal window, gave the Masonic sign of distress; the answer was the roar of their murderous muskets, and the deadly balls that pierced his heart."

It is, indeed, the old, old story, of the persecuted becoming persecutors. The only aim of the American Masonic Federation is to bring the Masonic Fraternity into a "Unity of the faith." To establish Universal Freemasonry, and to inculcate the principles into the hearts of the members, that the world may become better off from day to day as our mission progresses. The mission of the York or "American Rite" of Masonry, whose geographical limits are marked by the boundaries of the United States, seems to be to pull down, destroy, and



maintain intact, the policy related by Peter C. Kimball, to persecute those of their own faith and creed, who do not agree with their narrow policy, but who want to expand, and make Masonry limited and world-wide.

There are estimated to be in the neighborhood of one hundred millions of Masons in the world, and over eight millions of them, through their organizations, are in friendly relations with the A. M. F., while the American Rite is scarcely known and hardly recognized outside the confines of these United States. It is also demonstrated that in these United States there are over 300,000 foreigners, Masons, who are without a Masonic home, and who are non-affiliates, although in good standing in their Mother Lodges, because the American Masonic Fraternity will not and does not recognize Masons, not made within their limited jurisdiction, and the jurisdiction of a very, very few with whom they are in gages of amity.

Our experience has proven to our entire satisfaction that the exclusive jurisdiction policy of the American Rite is like the close communion policy of the hard-shell Baptists, the retarding of the growth of the Order. It has reached the limit of its growth, and no one will contend against the fact, that when growth ceases decay sets in. This condition has been demonstrated, and the growth of the Order in the United States, unless some new vigor is transfused, will soon stop and the period of decay set in and become rapidly manifest.

Let our readers turn their attention to the history of Masonry in Great Britain. In England, Ireland and Scotland it has practically come to a standstill. The time was in that country when the admission fee was so small, and the door to a Masonic Lodge so wide that all who were qualified could enter and partake of its fruits. But not so now, the fees have gradually crawled up, to the extent that they are prohibitive, and the advent of the aristocracy, as

first patrons, and later as members, rapidly advanced to office, the institutions no longer represent the Masons who work, and toil as they did in the days of Operative Masonry, but their places are filled by the pampered few, and those who, in life recline on cushioned velvet, fill the places of the older members who are rapidly passing away, and before long it will be said that the gates are only ajar, and well guarded, and the entrance protested, not from cowans, as in days of yore, but from the admission of the sons of those who helped to build up the institution, by their brain and brawn. Decay is surely setting in, and its progress will be well defined, unless some reform is inaugurated, and the Landmarks of Ancient Masonry strictly observed.

Our columns for the past few issues have been well filled with narratives of our persecution, in various states and especially in the Northwest. While no great harm have overtaken us, still we have been called upon to defend ourselves from the unjust and un-Masonic actions of our persecutors, the "American Rite" Masons. It costs money to engage lawyers and travel in this defense, and this money would better be conserved in taking care of our sick and distressed Brethren from time to time. Just as we are about to finish this writing, word comes from Vancouver of another victory which we have achieved. While one of our Brethren was mulcted to the amount of two hundred dollars, the honorable and learned judge decided that we have a perfect right to organize Lodges in any part of the Canadian Dominion. This is indeed a victory. The cause of our organizer being arrested and fined was the alleged statement made that our members could visit Lodges of the York Rite in that country. This he denied, but the conspirators were too much for him. However, this we know, that our Lodges will be rapidly organized and Universal Masonry be built up and the cause of truth, as

represented by the Masonic science, philosophy and landmarks, soon prevail in that land as in this. There are parts of Canada where our credentials are recognized, and friendly relations exist. It is not our aim or policy to enter the domain of our friends. We will spread Universal Masonry everywhere, when it is manifest, that "exclusive territorial jurisdiction" exists, as it does in the United States. On the other hand, where our aims are recognized and we are saluted with the Masonic "God-speed," we pass on to fields yet open for our efforts.

R. S. SPENCE 33°

(To be continued.)

#### COMMUNICATIONS--CONTINUED

[The following report of the anniversary meeting of the Poet Burns Mother Lodge has been sent in by the W. Bro. Robert Jamieson, Grand Secretary General of the Grand Council of Rites of Scotland.]

The annual Festival of Lodge St. James Tarbolton, No. 135, was held in the Masonic Temple, Tarbolton, on the evening of Friday, 24th Jan., at 7:30 p. m. The R. W. M. Bro. Arthur of Montponerie Castle, presided. The Lodge having been opened, deputations were received from Lodge St. John Kilwinnie Kilmarnock No. 22, St. Marnock Kilmarnock No. 109; St. Andrew's Kilmarnock No. 126; St. James Newton-on-Ayr No. 125; St. Paul Ayr No. 204; St. Clement Riccarton Kilmarnock No. 202; St. Peter Galston No. 331; Burns St. Mary, Hurlford No. 505, and Prestwick No. 1066.

The Lodge was then passed to refreshment, where the Brethren did ample justice to a plentiful supply of "tatties and haggis," supplied in excellent style by the Brethren of Tarbolton Lodge.

The usual Masonic toasts were given and responded to. Bro. The Rev. McHiggins Tarbolton, in proposing "The Immortal Memory," gave a graphic review of the poet's life and work in the course of which he mentioned Burn's connection with the St. James Lodge and of

his term of office as R. W. M., and expressed the opinion that he was one of the greatest men and Masons who had ever filled that important and high position.

The toast was heartily responded to by the Brethren present, numbering about 200, who rose to their feet and sang lustily, "There Was a Lad Was Born in Kyle" in memory of Scoha's National Bard.

"The Visiting Brethren" was then given by the R. W. M., and responded to by the heads of the various deputations present.

A most enjoyable evening terminated with the singing of "Auld Lang Syne."

(The following has been received from the "Press Correspondent" of South McAlester Lodge No. 96, A. F. and M. M. of Oklahoma, with a request that we publish it. We believe that courtesy is, or should be, a characteristic of Masonry and we take pleasure in giving it space.)

McAlester, Okla., Feb.—(Special).—The Grand Lodge, A. F. & A. M., of Oklahoma convened in annual session at McAlester, Okla., Feb. 11-12, with over 400 subordinate lodges represented.

The Grand Secretary reported 435 subordinate lodges in the jurisdiction, with a membership of about 27,000. Ten new lodges were instituted during the year. The gross receipts were about \$85,000, with expenditures of about \$70,000, which includes the operation and maintenance of the Masonic Home.

The Grand Lodge passed some radical legislation during the session, among which was the following: Documentary evidence shall be prerequisite to an examination for admission to a subordinate lodge; two black balls are required to reject for the Fellow Craft and three black balls for the Master Mason degree; one-third of the annual dues to be collected from Entered Apprentices, two-thirds from a Fellow Craft and the regular dues from a Master Mason; candidates elected as an Entered Apprentice cannot be initiated until after the next

regular meeting of the lodge; demitt. can be granted Entered Apprentices and Fellow Craft Masons; the minimum fee for dues in all subordinate lodges shall be \$4 per annum; Master Masons, within sixty days after taking the Master Mason Degree, shall pass an examination for efficiency.

The former action of the Grand Lodge in severing fraternal relations with the Grand Lodge of New Jersey, on account of the negro question, was rescinded.

The loss of four fingers of the left hand, or the loss of the index and middle fingers of the left hand, does not physically disqualify a petitioner for the Degrees of Masonry.

Among the distinguished visitors were Daniel Morris Hailey, 33°, Sovereign Grand Inspector General for Oklahoma; William H. Essex, Grand Commander of the Grand Commandery Knights Templar of Oklahoma, and J. Angus Gillis, Grand Master of the Grand Council of Royal and Select Master Masons of Oklahoma.

Frank Craig, 33°, Grand Representative from the Grand Lodge of England, near the Grand Lodge of Oklahoma, was present and wore a very handsome gold jewel and collar that has recently been presented to him by the Grand Lodge of England.

The next meeting of the Grand Lodge will be held at Guthrie, Okla., in 1915.

The following Grand Officers were elected and installed:

William Perry Freeman, Grand Master, McAlester, Okla.

A. E. Monroney, Deputy Grand Master, Oklahoma City, Okla.

Arthur J. Weir, Senior Grand Warden, Hugo, Okla.

Sam J. Hogan, Junior Grand Warden, Cashien, Okla.

Leo E. Bennett, Grand Treasurer, Muskogee, Okla.

M. W. Anderson, Grand Secretary, Oklahoma City, Okla.

D. A. Hoag, Grand Lecturer, Oklahoma City, Okla.

W. E. Norville, Grand Orator, Tulsa, Okla.

"OKLAHOMA."

#### MASONIC PATRIOTISM.

An English M. M. turned to a Scotch M. M. and asked him:

"What would you be were you not a Scotch Freemason?"

The Scotchman said: "Why an English Freemason, of course."

Then he turned to the Brother from Ireland and asked him:

"And what would you be did you not belong to an Irish Lodge?"

Our Brother thought for a moment and said:

"I'd be ashamed of myself.—The Masonic Journal.

#### CHICAGO.

Savoy Lodge meets every second and fourth Wednesday at 716 West Madison St. R. W. W., Michele Manfredi, 678 Orleans St., Secretary, A. Accardo, 503 West Division St.

"What makes you a Mason?" Is it the fact that you have joined a Masonic lodge, that you appear in public processions, that you use Masonic words and phrases?

By no means. These things may make you a Mason as far as the world is concerned, but you may do all of these, and yet not be a Mason at heart.

To be a Mason in truth you must act and live as such. Your character must be above reproach; you must be honorable, charitable, upright in your dealings. You must visit the sick, comfort the sorrowing, relieve the distressed, bury the dead. You must be a Mason in deed as well as in name.

Brethren, it would be well if we would frequently ask ourselves the question, "What makes you a Mason?"—New Zealand Craftsman.

## LEXICON.

**Capitular Degree**—The degree given in a "Chapter" are thus designated. In the Scottish Rite the degrees of the Lodge of Perfection 13-14 and the Rosy Cross 18th, are the Capitular degree of the Rite.

**Captain General**—The third officer in an Encampment of Knights Templar and a Council of Kadosh.

**Captain of the Guard**—The name of the Inner Guard in several of the high degrees.

**Captain of the "Vails"**—An officer in the degrees of "Excellent Mason" and Knight Templar.

**Captivity**—The Captivity of the Jews, first in Egypt, then after the siege of Jerusalem by Nebuchadnezzar and their release therefrom under the leadership of Moses and Joshua, and Zerubabel forms the legend of several of the higher degrees, notably of the Excellent and Super-excellent Mason, The Prince Mason and the Royal Arch of Zerubabel.

**CARBONARI, ORDER OF THE**—An Italian Secret Society with political aims now extinct, it is claimed that many distinguished men of the 18th and early part of the 19th centuries were members of this Society.

**CARBUNCLE**—The third stone in the first row of the High Priests breastplate and was consecrated to Judah.

**CARDINAL VIRTUES**—Prudence, Fortitude, Temperance and Justice taught to the Entered Apprentice upon whom their practice is enjoined.

**CARLISLE, RICHARD**—A religious and political reformer of the early part of the 19th century. He professed to publish an expose of Freemasonry, which, after a century, is still printed.

**CARPENTERS**—The workers in wood like the workers in stone, had their Fraternities with secret modes of recognition, lodge assemblies, etc., of these the "Squaresmen" were the best known, which see,

**CARPET**—Applied to the Chart or

Tracing Beard of the emblems of the several degrees, these designs were anciently drawn with chalks on the lodge room floor, which had to be washed after each Lodge meeting, in modern times the emblems are depicted, both on the floor carpet and on the wall charts. The Carpet of the Craft Lodge depicts the "Tesalated Pavement," having the "Gazing Star" in the center, bordered by the "Indented Border" with the Tassels at each corner. The Carpet is also used in several of the higher degrees, notably in the degree of Prince of the Royal Secret.

**CERES**—The Goddess of Agriculture and a leading feature in the Eleusinian Mysteries, mentioned in the old Scottish degree of "Priest of Eleusis."

**CASTING VOTE**—The R. W. M. of the Lodge, while possessing the right common to all the members of the lodge who are in good standing of voting on all matters coming before the lodge, has also a casting vote in case of a tie, this he should use with discretion, not to further the end that may be his preference, but rather that which may be opposed to his private convictions should he deem circumstances and the good and welfare of the lodge demand it.

**CATECHISM**—The form of interrogation or testing as well as of imparting instruction has from the earliest times in Masonry been done in a catechetical form. The Candidate for each succeeding degree should, in this form, prove his proficiency in the proceeding degree before advancement, in different jurisdictions the Catechism may differ in minor points, but in the essentials it is much the same everywhere, and usually the knowledge of these essentials is all that is required in testing a visitor to a strange lodge, the aim being rather to allow the Brother to visit than by a too rigorous examination to exclude him. This is the rule everywhere save with the York Rite in the U. S. A., where the Catechism differs so much in different States that a Bro. well up in the work of one State can with difficulty—if at all

—pass in another State, the commonly accepted use of the Catechism being reversed, and used rather to exclude than admit.

**CENSER**—Part of the furniture of the Holy Place in the Lodge of Perfection.

**CERNEAU, JOSEPH**—But few men have been so reviled and lied about, particularly in the U. S. A., than has Joseph Cerneau by those of opposing systems, especially by adherents of the clandestine Charleston Rite—falsely styled "Scottish". The following we consider essentially fair and appeared in the "Tyler-Keystone" of October 5th, 1912:

**Cerneau, Joseph**

a distinguished Mason, born in Velleblevin, France, Nov. 14, 1765, son of Elme Etienne Cerneau, rector of schools, and Felicite Peretue Gateau, was made a Mason in his native land, emigrated to the West Indies, was Master of "La Reunion Desire" Lodge, Port au Prince, St. Domingo, in 1791, and had to flee therefrom because of a negro insurrection. He returned to the island, was Keeper of the Seals and Archives of "Lodge Union des Concours," Port au Prince, in 1793, of which Germain Hacquit was Master. He was the founder and Master of the Lodge "Theological Virtues," No. 103, Orient of Habana, Island of Cuba, and in 1796 we find him recorded as an "Ancient Dignitary of Lodge No. 47, of Port au Prince, and Grand Warden of the Provincial Grand Lodge of Pennsylvania, Orient of Port au Prince."

July 15, 1806, he was initiated "in the highest, in the most eminent and final degree of Masonry," and granted a patent as Deputy Inspector-General by "Antoine Mathieu Dupotet, Sovereign Grand Inspector-General, Grand Master of all the Lodges, Colleges, Chapters, Councils, Consistories, of the higher degrees of Masonry Deputy Grand Master of the Grand Orient of Pennsylvania," "Grand Provincial of San Domingo in the Ancient Rite, Grand Commander or Sovereign President of the Thrice Puissant Grand Council of the Sublime Princes of the

Royal Secret established at Port au Prince, Island of St. Domingo, by constitutive Patent of 16th of January and 19th of April, 1801, transferred to Baracoa, Island of Cuba, on account of the events of war."

Shortly after being elevated to the "final degree of Masonry," he was forced to flee from Cuba, arrived in New York, affiliated with Washington Lodge, then No. 21, and, by virtue of his rank as Past Master, was a member of the Grand Lodge, State of New York, from 1809 to 1827, inclusive. On the 28th day of October, 1807, by virtue of authority in him vested, and "gifted with powers emanating from the Supreme Council for France," he established a Sovereign Grand Consistory of the thirty-second degree in the city of New York, under the Secret Constitutions of the Rite, as amended by the Constitutions of 1762, assisted by the Grand Master of Masons, the Deputy Grand Master, the Grand Secretary, the Mayor of the city, and other distinguished brethren.

In 1809 a Grand Consistory was organized for the State of New York, and on the 25th day of May, 1812, the Supreme Council of Sovereign Grand Inspectors-General of the thirty-third degree, for the United States of America, their Territories and Dependencies, was opened with the high honors of Masonry in the city of New York, and was officered as follows: Joseph Cerneau, Sovereign Grand Commander; De Witt Clinton, Deputy Grand Commander; John W. Mulligan, Lieutenant Grand Commander; Charles Guerin, Minister of State; Cadwallader D. Colden, Grand Treasurer; H. E., John P. Schisano, Grand Secretary; H. E., Jonathan Schieffelin, Grand Keeper of the Seals; J. P. Berard, Grand Master of Ceremonies, and Martin Hoffman, Grand Captain of the Guard. Copies of the Patents under which Bro. Cerneau operated were sent to various regular Masonic Powers in Europe and America, and brought ample acknowledgment of the regularity of his work.

His Patents also empowered him to confer the Orders of Templar Masonry, the degrees of Royal and Select Master, etc., and the first Grand Encampment of Knights Templar in the United States was organized in 1814, for the State of New York, by the Sovereign Grand Consistory he instituted, and its first corps of officers was taken from that organization. He also formed the first Council of Royal and Select Masters in the State of New York.

In 1813, Grand Consistories were organized in Newport, R. I., and New Orleans, La., for those States. In 1815, Jeremy L. Cross and Thomas Smith Webb were elevated to the thirty-third and last degree, and in 1816 the General Grand Encampment of Knights Templar for the United States was organized, De Witt Clinton being the first General Grand Master, and Thomas Smith Webb the first Deputy Grand Master, and with them, as officers, were other members of the Supreme Council established by Cerneau.

This same year, 1816, a Grand Consistory, for the State of South Carolina, was organized in Charleston, with the Grand Master of Masons as its first presiding officer. Shortly after, a Grand Consistory, for the State of Pennsylvania, was organized in Philadelphia, and in 1820, a Grand Consistory for the State of Maryland, was organized in Baltimore. In 1824, when General Lafayette, friend of Washington, visited the United States as guest of the Nation, he received all the degrees of the Rite, was elevated to the thirty-third and last degree, and, as a mark of distinction, was made Commander of the Supreme Council for the time being. After returning to his native land, Lafayette represented the Supreme Council at New York, in the Supreme Council for France, until his death in 1834. In 1825, a Grand Consistory, for the State of Massachusetts, was organized in Newburyport, and in 1827 the anti-Masonic war commenced with all its virulence, in which year Bro. Cerneau returned to

France. Previous to his departure he resigned his office as Commander of the Supreme Council, and was succeeded by Elias Hicks, who continued in office until his death in 1844.

"While a resident of the United States Bro. Cerneau united in his person the offices of Honorary Member of the Grand Orient of France; representative of the Grand Orient of France, near the Grand Consistory of the United States. Sovereign Grand Commander of the Grand Consistory of the United States and Sovereign Grand Commander for life, of the Supreme Council of America."

The Masonic record of Bro. Cerneau is a remarkable one. Arriving in the United States, a stranger, unfamiliar with the language of the country, he became associated with the most distinguished members of the Craft in many jurisdictions. We can imagine what kind of credentials he possessed to command the influence of such brethren, and when he departed, he bore with him resolutions, engrossed on parchment, setting forth the high esteem in which he was held by American Masons.

#### THE GRAND LODGE OF SCOTLAND BROUGHT TO TAW.

The 78th annual communication of the Grand Lodge of Texas, A. F. & A. M., was held in Waco Dec. 2, 3 and 4. The Grand Secretary's report showed a membership of 58,724, an increase of 2,533 during the year. The receipts for the W. & O. Fund were \$27,108.00. Many changes were made in the Constitution. The new Grand Lodge of the Philippine Island was recognized and fraternal relations were broken off with the Grand Lodge of Scotland because it persists in maintaining two Lodges on the Island contrary to the American doctrine of exclusive territorial jurisdiction. The Grand Lodge expressed itself as opposed to the establishment of a general Grand Lodge of the United States. A. W. Houston of San Antonio was installed Grand Master.—Universal Co-Mason.

# The Universal Free Mason

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## OFFICIAL

To Lodge Secretaries and Deputies: It is imperative that all orders for supplies, including diplomas, be made out on the proper form provided by this office, which can be had upon application. These orders should be endorsed by the Lodge Deputies in every instance. The price list of supplies is printed on the back of these blanks, and the price must accompany each order. It is impossible to vary this instruction, as sending out supplies without the cash accompanying the order necessitates a great deal of labor, and will eventually call for extra help in this office. The Secretary General dislikes to refuse orders not accompanied by the cash, but the order to do so is imperative.

In order that correct records can be kept it is necessary that all orders for Mark diplomas be accompanied by the candidate's mark. This mark is in any desired form, except that it must contain an odd number of points, not less than three, and all must be connected. Any form may be used, except an equilateral triangle. This cannot be used for reasons known to the Craft.

Every order for diplomas should state when the candidate was entered, passed, raised, and marked. These requirements are printed on each application blank. The object of this is that a full and complete record may be kept by this office for the use of future generations.

We earnestly request that subscribers to the Magazine notify the office of publication of any change of address of the subscriber. A great deal of disturbance and unnecessary correspondence will be avoided if this is attended to.

The value of the Magazine will be very greatly enhanced if the Lodges will appoint one of the members a Lodge editor, who will, from time to time, send in items of interest pertaining to Lodge work and progress, and any matter of general interest. This is very desirable, as all our Lodges are interested in each other's welfare.

## NOTICE TO LODGES AND ORGANIZERS.

This office has on hand a limited number of copies of "Gould's Collected Essays, etc., on Freemasonry," just published, by William Tait at Belfast, Ireland. This is the latest, and we believe the best Masonic History extant. It certainly is the ne plus ultra of his works. It is especially interesting to the American Masonic Federation, and its members, as it treats fully all matters and subjects in which we are deeply interested, especially does it give a history of the "Scottish Grand Council of Rites," Scottish history, or that part of it with which we are connected, compiled by Bro. M. McB. Thomson, or rather the information is furnished by him to Bro. Gould, at his request, to be inserted in this work. This should be in the hands of every reader in the Federation. The

price is One Guinea, postage, duty etc., makes it \$6.00 in American money. I have a few copies which I can furnish at this price, postage paid. They are handsomely bound, gilt tops, etc.

Address, Robert S. Spence, Grand Secretary General, A. M. F., 415 Vermont Building, Salt Lake City, Utah.

In the list of Thirty-thirds given in last month's issue the name of Ill. Bro. August Spilmer of California was inadvertently omitted.

In the work of spreading the knowledge of the principles of Universal Masonry, and establishing Lodges of the order in new fields we depend on the efforts of the organizers. The BB. working in that capacity while faithful and energetic, are utterly unable to cover the territory required which is so vast that were the number of BB. at present laboring multiplied by ten, there would still be ground uncovered. Therefore we earnestly solicit the aid of qualified BB. who are willing to undertake the work, and request them to communicate with the Grand Master, who, in his capacity as Chief Organizer, has this work especially in his care, and who will gladly supply all information to BB. requesting the same.

#### SCOTCH MASONRY.

(Continued.)

The word "Rite" as applied to Masonry is taken from the Latin ritus, meaning an approved usage or custom. It is also credited to a Greek word meaning "a trodden path." Whatever its origin, it has a depth of meaning. It is impossible to name all the rites in Masonry, as they have become so abundant that there is no profit in following them even in name. However, it may be profitable to explain some of the most common in use and application, and refer to them in detail.

The most common rite is called the

"York Rite." The only excuse this has for its existence is explained in the following quotation from a Masonic Encyclopedia: "This rite does not now exist anywhere, as Masonry has undergone many changes; but it may be considered that the system to which this name may be fitly applied, in a historical sense, is that Masonry which prevailed in England at the time of the revival in 1717. It consisted of the three degrees of E. A., F. C. and M. M., but the Master's degree then contained more than it does now, and the True Word was found in it."

Tradition has it that a Masonic Grand Lodge was established in the City of York, England, in 926, by Edwin the brother of King Athelstane, or perhaps by Edwin, king of Northumbria. This tradition is based upon the fact that the York Cathedral was built by the latter Edwin. Anderson (1738) makes mention of the following: "The Charter of the Grand Lodge of York was purchased by Edwin from his brother, King Athelstane, and a meeting called at York in 926." Be this as it may, it is certain that the City of York, England, was the cradle of Masoury in England. This Grand Lodge was a purely operative body, and continued so until the breaking off of the London Masons in 1717. The reason for the secession is given by Hyneman, in his "Fremasonry in England," as follows: "The city of York, located in the northern part of England, did not offer inducements for enterprise, consequently the growth of population was limited, and therefore the fraternity made but slow progress in increasing their numbers; besides, the Masons there, as many of the old Masons since, and at the present day, were more intent in the conservation of Masonic principles and its esoteric teachings than an increase of membership, and therefore excluded themselves from the world's observation as much as possible. They eschewed notoriety, did not court the public gaze, made no outward demon-



strations, did not decorate themselves with ornamental clothing, wore no gewgaws or trinkets in their daily life to attract the world's attention, and at their assemblings were satisfied with the plain unadorned white lambskin apron. The conditions of the London Masons were entirely different, and this caused them to view Freemasonry from a diverse standpoint to that of the York Masons. London increased vastly in population. It became a commercial center. Enterprise sought it. Immigration flowed there from every quarter, and every inducement existed for the encouragement of labor, trade, the arts, and enterprise of every description. This mixed and constantly increasing population eliminated different opinions and views on almost every subject, and it would have been strange if the craft had not been affected in some degree by the diverse opinions of differing nationalities on the subject of Freemasonry."

This being the condition in and before 1717, the Masons of London considered the time opportune for throwing off their allegiance to the York Grand Lodge and establish an independent Masonic government. The London Masons had grown strong, Lodges and their membership had increased greatly; Masons from every country, coming to the metropolis on business or pleasure, visited their Lodges, and thus the London fraternity became widely known, and their acquaintance sought. They adopted every means to bring themselves into notoriety, to render Masonry popular, and at every opportunity manifested a disposition to be a controlling power—an independent sovereignty. They assumed that the light of Masonry only shone in their metropolis, that its rays radiated from that centre, and that the privilege to exercise the rights and franchises of Masonry was solely vested in the London Craft Grand Lodge they had instituted.

The "York Rite," as it has since become known, was the only rite existing

in Masonry in 1717, when the first schism took place, and the London Masons established themselves as an independent body, to be known as the "London Grand Lodge." Thus was the "Ancient York Lodge," relegated to the background, never again to occupy its primitive position in English Masonry. The York Rite was the original system of Speculative Masonry, and it consisted of only the three symbolic degrees, called, therefore, Ancient Craft Masonry. This was the condition of Ancient Masonry in England in 1717, and thus was the death of the "York Rite" chronicled. Its funeral and utter extinction and dissolution took place in 1813. For many years subsequent to 1717 it was the glory and boast of the brethren in almost every country to be ranked as descendants of the original York Masons, but since 1813 it has no such significance. It may, possibly, be this feeling that still clings to the Order, like the poet has described:

"You may break, you may shatter, the vase if you will.

But the scent of the roses will hang round it still."

As applied to the "American Rite" it has no significance, and should never be applied to that body, nor in fact to any body of Masons, since 1717. The York Rite recognized and practiced only the three degrees, they knew nothing of any other degrees nor the innovations subsequent to the great "revolution," as some writers call the schism of that date. There is no branch of Masonry today practicing the York Rite.

In 1813 the United Grand Lodge of England was formed from the junction of the two Lodges of Ancients (Yorks) and Moderns (London), these two bodies then existing under the leadership of the Duke of Kent and the Duke of Sussex, respectively. At this union of the two Grand Lodges the "Holy Royal Arch" was declared to be a part of the system; and thus the English, or, as it is more commonly called, the York Rite,

was made to consist of four degrees.

Another reason for the "Great schism," as expressed by a writer whose history is almost extinct, published in London in 1829, under the name of "A Short View of the History of Freemasons," by William Sandys, and dedicated to the Grand Lodge, is as follows:

"In the beginning of the reign of George the First, an unfortunate schism arose in the Society in consequence of Sir Christopher Wren—who was then about ninety years of age and unable to attend to any active duties of the Craft—having been superseded in his office of Surveyor of Buildings to the King by William Benson under whose direction the generality of Master Masons in London refused to meet; and the country Lodges, especially at York and in Scotland, kept inviolate the Ancient Landmarks of the Order."

History is full of events of the time from 1717 to 1813, and so conflicting are the writings of Preston, Oliver et al., that little profit will result in quoting them. Suffice it to say that neither the Grand Lodges of Scotland nor Ireland would correspond with the New London Lodge, and for a great many years these Grand Bodies looked askance at it. The following, however, may be of interest in this connection, as showing how the good offices of Scotland were invoked and applied in bringing about the Union of the two Great Bodies of England, and obliterating the Ancient Order, known as the Yorks, or "York Rite:"

"On the 12th of February, 1806, the Earl of Moira in the chair, informed the Grand Lodge (London) that during his residence in Edinburgh he had visited the Grand Lodge of Scotland, and taken the opportunity of explaining to it the extent and importance of this Grand Lodge, and also the origin and situation of those Masons in England who meet under the authority of the Duke of Athol; and the Brethren of the Grand Lodge of Scotland had expressed themselves till

then greatly misinformed of those circumstances, having been always led to think that this society was of a very recent date, and of no magnitude; but being more thoroughly convinced of their error, they were desirous that the strictest union and most intimate communication should subsist between this Grand Lodge and the Grand Lodge of Scotland; and as the first step towards so important an object, and in testimony of the wishes of the Scots Masons, His Royal Highness, the Prince of Wales, had been unanimously elected Grand Master of Scotland."

Lord Moira further declared "that he should consider the day on which a coalition was formed one of the most fortunate in his life," and that of the Prince of Wales, his "arms would ever be open to all the Masons in the kingdom indiscriminately." This shows the anxiety of the high officers to form a union with the Ancient York Masons, led by the Duke of Athol. This desire was fostered, and the various branches of the seceders, and they were legion, being dissatisfied and more or less disgruntled, met together and aired their troubles, from time to time, until the final consummation so devoutly wished took place.

To avoid confusion it may be well to state that the appellation of Ancient and Modern to the disputants were names given to characterize them and their followers. The term Ancient, as applied, meant the York Masons, who were known as the "Ancient York Masons"; the London Masons, after forming an independent Grand Lodge, changed the secret work of the Order, on account of which many of its members attached themselves to the York Masons; and as the London Grand Lodge pronounced them seceders, Irregular Masons, etc., they in turn called the others Modern Masons, as they had infringed upon the ancient charges and usages, and stated that as they had not made any changes

in the body of Masonry, but maintained the ancient customs and ceremonials, they were the only ancient Masons. This quibbling and quarrelling ended in 1813, by the much coveted union of the Ancients and Moderns, and the obliteration of the York Rite of Masonry. The only excuse for any body of Masons of the present day to appropriate the name "York Rite" is the fact that they practice only the three degrees of Masonry, known as Entered Apprentice, Fellow Craft and Master Mason. No more, no less. And, in the face of this, there is not a Body of Masons known, except it be in Scotland, that has not changed its ordinances, violated the laws, and broken the ordinances of the Ancient Order, which existed from 1527 to 1717, in an unbroken succession. America, and the "American Rite", above all Masonic bodies, can lay less claim to this distinction, as it dates its existence from the close of the Revolutionary war, and of its practices and work, the conglomeration of its ceremonies, gives it a distinct place in the Masonic World, so much so, that no Body of Masons in the world recognizes its claim to recognition, except by courtesy. Of this "Rite" we will write later.

As to the number of Rites now in existence, writers differ; Ragon says there are one hundred and eight; the "Encyclopaedia of Fraternities" gives only ten. However, as Bro. Mackenzie says: "It would be impossible to name all the rites of Masonic origin; suffice it to say, that as a principle they are all founded on the York Rite, and subsequent to the revival of Masonry in 1717. No matter what pretensions may be advanced by the various high degrees, it is simply unhistorical to depart from this fact, one which none but the enthusiast would venture to question. The following are among the principal rites now in use, founded in common upon the York Rite, the parent of all: 1, African Architects; 2, American Rite; 3, Ancient and Primi-

tive Rite; 4, Beneficent Knights of the Holy City; 5, Blazing Star; 6, Brothers of Asia; 7, Brother Henoch's Rite; 8, Chapter of Clermont; 9, Chastanier's Rite; 10, Elected Cohens; 11, Emperors of the East and West; 12, Elect of Truth; 13, French or Modern Rite; 14, Globes, Three, of Berlin; 15, Fessler's Rite; 16, Egyptian Masonry of Cagliostro; 17, Martinism; 18, Narbonne; 19, Scottish Rite (Ancient and Accepted); 20, Scottish Rite (Philosophic Scottish Rite Primitive); 21, Eclectic Rite (Reformed); 22, Schroeder's Rite; 23, Vielle Bru.; 24, Pernetty's Rite; 25, Philalethes; 26, Philadelphians; 27, Memphis and Mizraim; 28, Lax Observance and Strict Observance; 29, Perfection; 30, Temple; 31, Swedish Rite; 32, Swedenborg Rite; 33, Zinnendorf Rite. This list might be extended, but it would serve no useful purpose. As a number of these rites have been treated in previous issues, we will confine ourselves to only such as will be beneficial and instructive.

**AFRICAN ARCHITECTS** (or Master Builders):—Between 1756 and 1767, a society was instituted under the patronage of Frederick II of Prussia, by Bauheren, under the name of the Order of African Architects. The objects of the society were chiefly historical, but its ritual was a compound of Masonry, Christianity, Alchymy and Chivalry. The last remaining Chapter was that of Constantinople, which meant Berlin. One of its claims was that "when the architects were by wars reduced to a very small number, they determined to travel together into Europe, and there to form together new establishments. Many of them came to England with Prince Edward, son of Henry III, and were shortly afterwards called into Scotland by Lord Stewart. They received the protection of King Ing of Sweden, in 1125; of Richard Coeur-de-Lion, King of England, in 1190; and of Alexander III of Scotland, in 1284. The society ceased to exist in 1786. The rite was divided into two

temples, and consisted of eleven degrees. The first temple comprehended the three first Craft degrees. In the second temple the degrees were Apprentice of Egyptian Secrets; (Menes Musae); 5, Initiate of the Egyptian Secrets; 6, Cosmopolitan Brother; 7, Christian Philosopher; 8, Master of Egyptian Secrets; 9, Esquire; 10, Soldier; 11, Knight. The three last degrees conferred offices for life. They possessed a large building for the meetings of the Grand Chapter, containing a library, a museum, and a chemical laboratory. For many years they gave an annual gold medal of fifty ducats for the best essay on the History of Masonry.

**BENEFICIENT KNIGHT OF THE HOLY CITY:**—This is the sixteenth degree of the Rite of Mizraim.

**BLAZING STAR:**—An ornament of the Lodge, connected with Hermetic science. The symbol of Divine Providence, and emblematic of prudence. By no means the sun, as may be seen by reference to many philosophic works. Under this title, an important work was printed concerning Freemasonry, in two volumes, by Baron de Tschoudy, at the end of the last century. The doctrines therein promulgated were never used as a rite.

**BROTHERS OF ASIA:**—This was a schismatical rite, introduced in Germany, either at Vienna or Berlin, about 1780, by some members of the German Rose-Croix. Its symbolism was drawn from Judaism, Christianity, and Islam, and its character was tolerant. Rosicrucian and Hermetic science occupied the attention of this body; and, in common with many other Masonic rites, the philosopher's stone was one of the objects of research. The governing body was the Grand Synedrion, or Sanhedrim, consisting of 72 members. The degrees beyond the three symbolical degrees were six in number: 1, Seekers; 2, Sufferers; 3, Initiaed Knights; 4, 11 Brothers of Asia in Europe; 4, 1 Masters, and 11 Sages; 5, Royal

Priests, or true Brothers of the Rose-Croix; 6, Melchizedek. The Order has long ceased to exist. Vienna in this rite was called Thessalonica.

**CHAPTER OF CLERMONT:**—Under this name Chevalier de Bonneville founded at Paris, 24th of November, 1754, a chapter of the high degrees. There were at first six degrees: 1, 2, 3, symbolic Masonry; 4, Knight of the Eagle; 5, illustrious Knight or Templar; 6, Sublime Illustrious Knight.

**CHASTANIER'S RITE:**—Chastanier was a French Mason, who established a Lodge, named the Illuminated Theosophists, in London, in 1767, as a modification of the Rite of Pernetti. It had nine degrees: 1, 2, 3, E. A. F. C. and M. M. 4, 5, and 6, Theosophic E. A. F. C. and M. M.; 7, Sublime Scottish Mason or Celestial Jerusalem; 8, Blue Brother; 9, Red Brother.

**ELECTED COHENS OR PRIESTS:**—A rite founded by Martinez Pachaalis, between 1754 and 1760, and by him introduced into the Lodges of Bordeaux, Marseilles, and Toulouse. It was divided into two classes—the fall of man from a state of virtue and happiness was represented in the first, and his final restoration in the second. There were nine degrees: 1, E. A.; 2, F. C.; 3, M. M.; 4, Grand Elect; 5, Apprentice Cohen; 6, Fellow Craft Cohen; 7, Master Cohen; 8, Grand Architect; 9, Knight Commander. This rite was very popular among the literary class of Paris; if not entirely extinct, it is now in abeyance.

**EMPERORS OF THE EAST AND WEST:**—This degree was established in 1758 at Paris by a Council. The members called themselves "Sovereign Prince Masons," "Substitutes General of the Royal Art." Grand Superintendents and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem. "The ritual contained twenty-five degrees, the first nineteen being identical with the corresponding degrees in the Scottish Rite. The twentieth was Grand Patriarch No-

chiel; 21, Key of Masonry; 22, Prince of Lebanon; 23, Knight of the Sun; 24, Kadish; 25, Prince of the Royal Secret. The Grand Lodge of the Three Globes at Berlin accepted the system in the same year, and Frederick II (the Great) is said to have merged this Rite in the Ancient and Accepted Rite, with the addition of eight degrees, making the whole thirty-three, the supposed number of years during which Christ's life lasted—or, as some rites say, ripe manhood.

The myth of Frederick will be fully explained in its proper place in this article, but sufficient can be said in a few words here, to brand the statement as a base fabrication. Kloss, the accepted German Masonic author, calls it "the grand lie of the Order."

**ELECT OF TRUTH, OR LODGE OF PERFECT UNION:**—A Rite adopted in the Lodge Perfect Union, about 1776, at Rennes, in France. Everything allusive to the Templar system was excluded as well as all things connected with magic, alchemy, or the Kabbalah. It consists of fourteen degrees, divided into three classes: 1, I. E. A. P.; 2, F. C.; 3, M. M.; 4, Perfect Master, II Elect of Truth; 5, Elect of Nine; 6, Elect of Fifteen; 7, Master Elect; 8, Minor Architect; 9, Second Architect; 10, Grand Architect, II Knight of the East; 12, Rose-Croix, III; 13, Knight Adept; 14, Elect of Truth. This Rite is no longer in existence.

**FRENCH OR MODERN RITE:**—This Rite was instituted by the Grand Orient in 1786, consisting of seven degrees: 1, E. A.; 2, F. C.; 3, M. M.; 4, Elect or First Order of Rose-Croix; 5, Ecossais, or Second Order of Rose-Croix; 6, Knight of the East, or of the Sworn, Third Order of Rose-Croix; 7, Sovereign Prince Rose-Croix, or ne plus ultra. This Rite is practised in France, Brazil and in Louisiana. In the fourth degree there are three Chambers: the Room of Preparation, the Cavern, and the Council Chamber. The moral of this degree is the fact of the certainty of crime being promptly aveng-

ed by punishment. The President is called Tres-Sage (very wise), the S. W. Grand Inspector, the J. W. Severe Inspector, and the members are termed Secret Elects. In the fifth degree three Chambers are also required. 1, Preparation Room; 2, Secret Vault; 3, Temple of Perfection, or Sublime Lodge, divided by a curtain into two divisions. President is termed Tres Grand (very great), the Wardens are Grand Wardens, and the members Sublime Masters. Sixth degree, three Chambers as before: 1, Preparation; 2, Council of Cyrus; 3, Hall of the West. The President represents Cyrus, as Sovereign Master; the Orator represents Daniel, and is Grand Master of the Palace; the S. W. is General Grand Master of Cavalry, representing Sisinnus; the J. W. is General Grand Master of Infantry, representing Nebuzardan; the Keeper of the Seals is Grand Master of Chancery, representing Ratim; Treasurer, Grand Master of Finances, representing Mithridates, son of Gabazar; Secretary, Grand Master of Dispatches, representing Semelius; the Grand Master of Ceremonies represents Abazar, and the candidate representing Zerubbabel, Prince of Judah; the President is termed Very Illustrious Master, and the Wardens are styled Illustrious; the members are called Knights. The seventh degree is identical with the eighteenth degree of the A. and A. Rite, with some modifications. In 1860, the seventh degree was made conformable to philosophic principles and so remains at the summit of the French Modern system. This Rite is also practiced in some Lodges in Holland.

**RITE OF THE GRAND LODGE OF THE THREE GLOBES:**—This Lodge, now a Grand Lodge of Prussia, was formed 13th of September, 1740, at Berlin. It at first worked in the Three Craft Degrees, but it has now a Rite of its own, founded on various systems, and consisting of seven degrees, beside the three symbolic degrees.

**FESSLER'S RITE:**—This Rite was pre-

pared by Fessler at the request of the Grand Lodge Royal York zurFreundschaft at Berlin. The degrees are nine in number: 1, Apprentice Theosoph; 2, Fellow Craft Theosoph; 3, Master Theosoph (differing only slightly from ordinary symbolical Masonry); 4, Holy of Holies (comprehending an historical investigation of the theories concerning the alleged origin of Masonry); 5, Justification (historical inquiry into the high degrees, such as the Ecossais and the Chapter of Clermont); 6, Celebration (critical examination of the Rose-Croix, Strict Observance, African Architects, and Initiated Brothers of Asia); 7, True Light or Passage (investigation of the Swedish system, the Zinnendorf Rite, the English Royal Arch, and the Mysteries); 8, The Country or Fatherland (examination of the Mysteries of the Divine Kingdom of Jesus of Nazareth, and the secret doctrines of Christianity, to the time of the Gnostics); 9, Perfection (a degree never completed, although the general principles were approved by Frederick William, in 1797). Fessler's Rite is rather to be regarded as a grand educational Masonic experiment, than a practicable system. His mind had been so steeped in the mysticism he loved, that, like many a great scholar, he expected too much from those he was qualified to teach; little thinking of his own naturalization, as it were, among such matters, he failed to convey those ideas to others, clear as daylight to himself. He was undoubtedly the greatest writer Masonry has ever seen.

Fessler is rightfully classed among the greatest men the world has seen fit to honor. He was a Hungarian by birth, and of the Roman Catholic religion. He was educated by the Jesuits, and became a Capuchin monk at Vienna. He exposed some of the monastic abuses to the Emperor Joseph II, and from that time his persecutions began. He afterwards adopted the Lutheran faith, and settled at Berlin, where he devoted himself to the prac-

tice of the civil law. In 1798 he accepted a commission to revise and reform the high degrees. He was at one time Deputy Grand Master of the Royal York Lodge of Friendship at Berlin. He wrote a work called "Critical History of Freemasonry and the Masonic Fraternity from the earliest times to the year 1802." This work was in four volumes, and sold for \$50.00. His biographer says of him: "He was a man of singular erudition, and his labors were all directed to an elevation of the intellectual side of Masonry."

R. S. SPENCE, JR.

(To be Continued.)

#### COMMUNICATED.

Editors of the Universal Freemason,  
Salt Lake City.

March 16, 1914.

Ill's and V. Dear Brethren: In the February issue of the Universal Freemason I see where the Supreme Lodge of the A. M. F. has been invited to attend a conference to be held in Portugal this summer.

As this will be a very important meeting and in view that next year our own Conference will be held in San Francisco, it seems to me that should we have no Delegate there we shall miss one of the greatest opportunities that has ever been offered to us, as at that time we can bring our Claims fairly before the Masonic World and also extend to them the personal invitation to attend our Convention.

Now, in consideration of the standing it will give us to have our Delegate in attendance, and also afterwards he could personally visit the various G. Orients in Europe, I feel sure if this opportunity is brought to the notice of the B. B. throughout the country a fund ample to defray the expense could be easily raised. Hence this effusion, which kindly publish in your next issue, in hopes that it will spur one of the P. G. Lodges or some Brother to take the initiative and start a fund for this great opportunity.

Fraternally, J. GASIOROWSKI,  
Secretary of Echo Lodge No. 48, Chicago, Ill.

Attention of the Members of the Federation is called to the fact that we are now manufacturing the correct rings, charms and pins for the Scottish Rite. For prices and workmanship we cannot be duplicated. Write for catalogue. Peoples Jewelry Co., 503 W. Division street, Chicago. —(Adv.)

Mr. R. S. Spence, 415 Vermont building, Salt Lake City, Utah.

My Dear Brother: On February 18, 1914, the following Bros. were duly recommended to fill the respective offices in the Grand Lodge in the State of Oregon for the ensuing term, as herein stated:

R. W. M., Bro. S. H. Haines (who has his credentials.

Sr. Deacon, Bro. J. F. Johnson.

Secretary, Bro. E. M. Senn.

Chaplain, Bro. P. A. Johnson.

Marshal, Bro. D. D. McKinnon.

Orator, Bro. A. Leman Davis.

Trustee, Bro. J. L. Wheeler.

This report perhaps should have been forwarded sooner, but owing to conditions and peculiar circumstances that you are in touch with far better than I am throughout the country, my instructions were not given me until today. I sincerely trust that all may be in order and no grave difficulty will arise from the delay in forwarding the same, as we all hope conditions will automatically change in favor of the A. M. F. Fraternally yours,

W. S. DAVIS,

Secretary.

The initial meeting of the 1915 World's Masonic Congress Committee of the American Masonic Federation was called to order in San Francisco, Cal. at 1:30 p. m. March 22, 1914. Brother C. S. Perry, chairman of the Foreign Re-

lations committee, presiding, Frank M. Wynkoop, secretary pro tem. On roll call the following were found to be present: Dr. Wm. E. Peele, H. A. Rayne, Herman Muller, C. Sparre, C. S. Perry, G. H. McCullum and Frank M. Wynkoop.

On motion the following permanent officers were elected: C. S. Perry, president; C. Sparre, vice-president; Frank M. Wynkoop, secretary; G. H. McCullum, treasurer. In addition to the brethren chosen as the officers of the committee, the following were announced to compose the general committee: J. J. Enos, Dr. Wm. E. Peele, M. P. Toone, H. A. Rayne, Herman Muller, Dr. W. A. Duntton, Joseph Blust, August Spilmer, C. A. Lewis, J. Spinelli and Fred Gunther.

The general committee then proceeded to select the following chairman of subsidiary committees with power to appoint their assistants: Herman Muller, finance, whose duty it shall be to devise means of raising, caring for and supervising the proper disbursement of the funds connected with the congress; Dr. Wm. E. Peele, hall and headquarters, whose duty it shall be to arrange for a hall in which the congress is to be held, a hall in which to hold a mass gathering of visiting brethren and members of the American Masonic Federation, a hall to be used for the purpose of holding a reception, banquet and ball, and to secure suitable headquarters for the Supreme Grand Master of the American Masonic Federation. M. A. Rayne, entertainment, whose duty it shall be to attend to the suitable entertainment of visiting brethren; C. Sparre, reception and information, whose duty it shall be to properly receive visiting brethren and maintain an information, reading and writing bureau for the use of all brethren in amity with or members of the American Masonic Federation; C. A. Lewis, Joseph Blust and J. Spinelli, auditing, whose duty it shall be to audit all accounts connected with the congress; G. H. McCullum and Frank M. Wynkoop, printing.

A letter was read from Bro. C. A. Lewis, regretting his inability to be in attendance at the meeting and placed on file.

#### NEW BUSINESS.

On motion the secretary was empowered to purchase the necessary equipment for the keeping of a proper record of the proceedings of the committee.

On motion the secretary and treasurer were authorized to order the printing of letterheads and envelopes suitable for the uses of the committee.

On motion the secretary was instructed to notify the chairmen of committees and designate their duties.

No further business appearing the committee adjourned to meet in regular session in San Francisco at 8 p. m., April 11, 1914.

Respectfully and fraternally submitted,

FRANK M. WYNKOOP,

Secretary.

San Francisco, March 22, 1914.

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#### EDITORIAL.

A short time ago two of the organizers of the American Masonic Federation were arrested in Vancouver, B. C., by the police of that city, at the request of the A. F. and A. M., charged with obtaining money under false pretenses. Whether they were guilty or not was not the issue in the case; the real issue, raised by the Grand Master of the Grand Lodge of British Columbia was, shall the American Masonic Federation establish Lodges in British Columbia?

We care little for the result of the trial, as with it we had small concern, beyond the sympathy we are bound to exercise to our BB. when in trouble. The A. M. F. is ever ready and willing to defend its organization and right to exercise its calling wherever and whenever it is assailed; also to lend its aid and assistance to its organizers whenever they are disturbed in the exercise of their official duty; but we dislike to be called in to defend them when they

commit offenses against the law of the land in which they are laboring. We were not informed to what extent this had been done in Vancouver, if at all, hence we took an active part in seeing justice meted out to the alleged offenders. In the course of the trial, the Hon. Court made the following pertinent and timely statement:

"I wish it to be clearly understood that it is no offense to establish any other order of Freemasonry than that which is known by the name of the Ancient Free and Accepted Order of Masonry and it is no offense to solicit members for any such new order. But the crux of the present charge is that in soliciting members for the new order representations were made that the men were joining an order of Masonry connected with the older and well-known Order of Freemasonry."

With this decision we have much to do, as it deeply concerns us and our interests in British Columbia. We would not have invaded that Province if the Masons had admitted our members as they do in other parts of the Dominion, for we have no desire to interfere with our friends in the exercise of their rights. In some parts of the British possessions our diplomas and credentials are recognized and a welcome accorded our members, and in such places we have no need to interfere.

The ruling of the Court in the above case will not change our policy in this regard, but where we are opposed in our labor of love, in spreading Universal Masonry, we shall assert our rights and prerogatives and establish Lodges. The Grand Lodge of British Columbia, we are informed, is working the "American Rite," while the majority of the Canadian Lodges work under the Grand Lodges of the Mother country. These latter exercise tolerance and true Masonic freedom, and receive into their bosom all Masons who prove themselves to be such, and against whom no ill re-



port is found, and they are properly vouchered for. With these Lodges we exchange gages of amity and wish them godspeed.

Our attention has been called to the following clipping from a daily paper, February 25, 1914. We publish it for the reason that it may be productive of much good to the American people in general and to the A. M. F. in particular. A few years ago, while one of our Lodges in Washington, D. C., was in session, the police of that city unceremoniously thrust the Tyler aside and burst open the door to the Lodge room, and arrested the Lodge officers and dragged them to jail. The books and papers and paraphernalia of the Lodge were confiscated and taken to the police station, and even the rituals were dealt out to the bystanders and otherwise maltreated. Nothing came of the case. The BD were not even brought to trial, but their property was confiscated and retained by the minions of the law.

The same thing occurred a short time ago in Vancouver, B. C. The officers of that city raided the place of meeting of the Lodge while they were in sacred session, and the books, papers and Lodge paraphernalia taken to the police station, and some of them have not yet been recovered. We are not surprised at the Canadian authorities ignoring the Constitution of the United States, but we are surprised at the citizens of our own country doing it. It is time some attention is paid to the Constitution, and our judiciary taken to task for their neglect of our Constitutional rights. It is seldom a question of this kind reaches the highest court, as in this instance, but the inferior courts and courts in bank of the several states should see to it that the Constitutional guarantees are not trodden under foot, and made a thing of naught. It is only large and national interests that reach the court of last resort, but the exercise of the judicial

functions of the courts of every state should reach these questions that justice may be meted out and the citizens protected in their Constitutional prerogatives. The following is the text:

#### ALL CRIMINAL PROSECUTIONS

##### MAY BE REVOLUTIONIZED

Washington, Feb. 24.—Criminal prosecutions may be revolutionized by a decision today of the Supreme Court restricting the conditions under which prosecuting officials may seize papers belonging to persons accused of crime. The immediate result of the decision was that Fremont Weeks, an express messenger at Kansas City, Mo., will be given a new trial on a charge of using the mails to further an alleged lottery scheme.

The point that the government improperly seized papers in the "dynamiters" cases against Frank M. Ryan and other bridge union officials in a raid in Indianapolis has been raised and the decision may enter into that prosecution if a new trial is granted, as sought, in an application for review filed today with the Supreme court.

After Weeks's arrest the United States marshal entered his house and procured over 600 letters, which were used against the prisoner when he was placed on trial. No search warrant had been issued.

Justice Day, in announcing the court's unanimous decision, held that the constitutional guarantee against forcible search had been violated.

"If letters and private documents can thus be seized and held and used in evidence against a citizen accused of an offense," Justice Day said, "the protection of the fourth amendment declaring his right to be secure against such searches and seizures is of no value, and so far as those thus placed are concerned might as well be stricken from the Constitution. The efforts of the courts and other officials to bring the guilty to punishment, praiseworthy as they are, are not to be aided by the sacrifice of those great principles established by years of

endeavor and suffering which have resulted in their embodiment in the fundamental law of the land."

Kilmarnock Lodge No. 57 was chartered on March 14, 1914, at Astoria, Oregon, with a roll of 114 active members, eighty of whom had received the Mark degree. Our correspondent informs us, "This was an occasion which will be long remembered. At that date we had the first installation of officers, and our Lodge received its charter. Our BB. from Portland visited us in a large body and took part in our celebration." This is certainly good news, owing to the rapid growth of this Lodge and its firm footing in the State of Oregon. We congratulate BB. Sommerville and Court for their zeal and energy as organizers.

As will be seen in another column of the present issue a new Grand Lodge has been born in France, and we understand that it has received the recognition of the Grand Lodge of England and is favorably looked upon by the York Rite Grand Lodges of America. No doubt this favorable view is because the new Grand Lodge was formed in American fashion, viz: by three subordinate lodges. The fact that these three lodges had no authority for their action from the Grand Orient from whom they held their charter, but on the contrary were acting in direct opposition thereto, can in no way affect their recognition as every American Rite Grand Lodge occupies the same position.

The advent of this new Grand Lodge is professedly welcomed in America, because it retains the Great Lights on the Altar and requires from candidates belief in the Grand Architect of the Universe. This is as we believe it should be, and is obligatory in all lodges in the American Masonic Federation, but while this is obligatory in our own lodge, we do not seek to bind other jurisdictions by our laws, nor do we deny the possibility

of a man being a good, true man and Mason whose religious beliefs do not coincide with ours. We have dwelt for some years in the tents of the Yorkists and have seen when these sticklers for the presence of the Bible on the Altar did not know the sequence of the books in that Bible, who did not even know that it opened with Genesis and finished with Revelations, and when looking for significant passages had to hunt all over to find not only the passage sought, but even the book containing the passage, showing that the Holy Record was to them but an empty name only seen in the Lodge room. The name of Deity was only used as an expletive.

It may interest our readers to know what this Rectified Scottish Rite is that is professed by this new French Grand Lodge. It is supposed to have been the creation of Baron de Tshoudi (1776). From "Ragon", the great French Ritualist, we learn that in the first three degrees this Rite follows the custom of the Grand Orient of France in transposing the E. A. and F. C. degrees. The Rite is composed of ten degrees in two series or Temples. In the first Temple are the Craft degrees, 4th. Ancient or Perfect Master is similar to the Perfect Master of the other Continental Rites. 5th. Symbolic Elect, seems to be the Parent of the many so-called "Elu" degrees. In it we are told that "Stolkin" discovered the murdered body of our ancient Grand Master. That "Perignan" discovered the hiding place of the murderers, whose names are given as "Hoben, Schtedke, and Eleham." 6th. Grand Architect of Heredom is similar to the old degree of "Scottish Master," with cabalistic additions. 7th, which is the last degree, given in the first Temple is a form of the Royal Arch degree according to the Nine Arches of Enoch.

The 8th grade and first in the second Temple is the Prince of Jerusalem. The legend of the degree is founded on the IV Book of Kings, Chap. XXV, and the

first Book of Esdras, Chap. IV. In the main it is similar to the degree of the same name in the Scottish Rite, but more elaborate. 8th. Knight of Palestine. This grade bears considerable resemblance to the degrees of the Swedish system. It is of a Christian nature and deals with the times of the Crusades. The principal officer represents Godfrey de Bouillon. The other officers the Princes and the members of the Knights of the Crusades.

The 10th and last degree is Knight Kadosh, given in three points, "Illustrons Knight of the Temple, Knight of the Black and White Eagle and Grand Elect Kadosh. In the main points it resembles the Kadosh of the Scottish Rite from which in other and minor points it differs.

This number appears in a brand new dress or covering, and its acquisition is somewhat romantic. The mail brought the original design to our table, and the letter accompanying it requested that we use it, if found suitable, and announced that it was the work of a friend. No name was attached, nor was there any means of ascertaining the author. We would very much appreciate this knowledge, as we certainly desire to send him a copy of the magazine, to show our appreciation of his kindness, and our admiration of his skill and handiwork. We hope, however, he will see a copy, and read this, and communicate with the editors so that we may be a little more elaborate in our appreciation.

His or her friendship, in this line particularly would be much appreciated, as our business requires a great deal of such designing.

There are a number of lodges that have not yet made their semi-annual returns and remittances. We earnestly call their attention to this, as it is imperative that this be done. We will be compelled to send official requests to

these lodges unless this is brought to the notice of the Secretaries.

#### LIST OF LODGES.

King Solomon Lodge No. 32, New York City, meets every first and third Wednesday night of the month at Hunt's Point Palace, One Hundred and Sixty-third street and South Boulevard, at 8 p. m. R. W. M., Hyman S. Kessler, 460 Grand street, New York; secretary, Harry H. Zorn, 96 Willett street, New York.

Kindest regards.

H. S. KESSLER, R. W. M.,

King Solomon Lodge No. 32, No. 4 Eldridge street.

Officers of Robert Burns Lodge U. D., Springfield, Oregon.

R. M. W., E. E. Morrison; W. S. W., L. K. Page; W. S. W., L. E. Durrin; S. D., Jack Littell; J. D., E. C. Martin; I. G. J. A. Staniger; Tyler, Chas. Kingwell; Secretary, P. A. Johnson. Meeting night, every Monday.

(Secretaries are requested to notify this office of any changes or mistakes in this list.)

#### California.

Golden Thistle Lodge No. 12, San Francisco.—Meets every first and third Wednesday in the month at German House, Turk and Polk Streets, at 8 p. m. R. W. M., F. Vedder, 3213 Twenty-fourth Street, San Francisco; W. Secretary, P. Christensen, 422 Pierce Street, San Francisco.

Golden Star Lodge No. 15, San Francisco.—Meets every Tuesday at 8 p. m. at German House, Turk and Polk Streets, Hall No. 7, fourth floor. R. W. M., C. R. Little, 5021 East Fourteenth Street, Oakland; Secretary, H. A. Rayne, 657 Hayes Street, San Francisco.

Cosmos Lodge No. 37, San Francisco.—

Meets at 402 German House Hall, Turk Street, second and fourth Fridays in each month, at 8:15 p. m.

St. John's Lodge No. 7, San Francisco.—Meets at German House, Park Street, first and third Thursday of each month.

Palestine Lodge No. 23, San Francisco.—Meets every Monday evening at 8:15 p. m. at Bay Shore Hall, 37 Leland Avenue, San Francisco. R. W. M., C. C. Hammond, 1147 Gilman Avenue; Secretary, C. A. Louis, 9 Leland Avenue.

St. John's Lodge No. 8, Los Angeles.—Meets every Tuesday at 8 p. m. at 542 South Spring Street. R. W. M., Wm. B. M. Beverley, 1839 East Forty-first Street; Secretary, Harry S. Mong, 1839 East Forty-first Street.

Rob Roy Lodge No. 32, Los Angeles.—Meets every Friday evening at 542 South Spring Street, Los Angeles. R. W. M., Albert S. Amy; Secretary, J. H. Bestman, 1131 West Fifty-fourth Street, Los Angeles.

Walhalla Lodge No. 31, Los Angeles.—Meets every Wednesday at 8 p. m. at 244 South Spring Street.

Glenlevit Lodge No. 43, Vallejo.—Meets every Wednesday evening at 8 p. m. at 222a George Street, Vallejo, California. R. W. M., L. H. Smith; Secretary, R. D. Patton, 1102 Louisiana Street, Vallejo.

Harmony Lodge No. 15, San Jose.—Meets every first and third Wednesday at 8 p. m. in K. of P. Hall, 67 South Second Street, San Jose, California.

Kern Lodge No. 55, Bakersfield.—Meets every Monday night at Druids Hall. R. W. M., Fred Gunther, 2131 Nineteenth Street; Secretary, Walter Parent, 901 Sixth Street, Bakersfield.

#### Illinois.

Viking Lodge No. 75, Chicago.—Meets every Friday evening at 8 p. m. at 1225 Milwaukee Avenue, Chicago. R. W. M., A. Busch; Secretary, F. B. Zebrowski. All Masons cordially invited.

St. Clair Lodge No. 33, Chicago.—Meets

every Wednesday at 8 p. m. at 716 South Madison Street, Chicago. R. W. M., W. H. Humphreyville, 1301 West Huron Street, Chicago; Secretary, Henry W. Smith, 2453 Diversey Avenue.

Savoy Lodge No. 35, Chicago.—Meets every first and third Tuesday at 8 p. m. at 716 West Madison Street. R. W. M., —, —, 1051 West Eleventh Street; Secretary, Francis Carbone, 2905 West Twelfth Street, Chicago.

Echo Lodge No. 48, Chicago, Illinois.—Meets every second and fourth Tuesday at 8 p. m. at 1225 Milwaukee Avenue. R. W. M., Zigmund J. Odalski, 1009 North Lincoln Street, Chicago; Secretary, J. Gasiorowski, 3210 Beach Avenue, Chicago.

Columbus Lodge No. 34, Willisville.—Meets every first and third Monday at Miners Hall. R. W. M., Carlo Rizzuti; Secretary, John Broek.

The American Masonic Federation's offices are located in the Monadnock Block, 52 Jackson Boulevard, No. 539. Telephone Harrison 2629. Lew F. Stapleton, D. D. G. O., Chicago, Illinois.

Provincial Grand Master of Illinois.—Julia Kaczanowski, 1318 West Erie Street, Chicago, Illinois.

Secretary Provincial Grand Lodge of Illinois.—W. H. Humphreyville, 1301 West Huron Street, Chicago, Illinois.

#### Michigan.

Michigan.—Meets first and third Wednesday at 318 Woodward Avenue, Detroit.

Euphrates No. 41.—Meets every Thursday at Euphrates Hall, 318 Woodward Avenue, Detroit.

Acacia Lodge No. 2, A. A. S. R. of Wyandotte, Michigan.—Meets every Monday at 8 p. m. Regular on or before full moon.

#### New York.

Haladas Lodge No. 49, New York City.—Meets every first and third Monday at 8 p. m. at 622 First Avenue, New York City. R. W. M., Karl Forok, 421 East Sixty-fifth Street, New York City; Secre-

tary, Jacob Wagner, 538 East Sixth Street New York City.

King Solomon Lodge No. 55, New York City.—(This Lodge is just Chartered and no report yet sent in.)

Benjamin Franklin Lodge No. 50, Brooklyn, N. Y.—(No report.)

### Oregon.

Kilwinning Lodge No. 38, Portland.—Meets every Friday at 8 p. m. at Auditorium Hall, 208½ Third Street, Portland. R. W. M., A. C. Liebendorfer; Secretary, Geo. S. Brietling.

Robert Bruce Lodge No. 47, Portland.—Meets every Wednesday at 8 p. m. at 208½ Third Street, Portland. R. W. M., S. H. Haines, Chamber of Commerce; Secretary, D. W. Ingles, 5925 Eighty-second Street, S. E. Portland.

Kilarnock Lodge, U. D., Astoria.

Metropolitan Lodge, U. D., Portland.

Harmony Lodge, U. D., Springfield.

### Panama.

Enreka Lodge No. 25, Panama (Canal Zone).—Meets first and third Tuesdays in each month at 7:30 p. m.

St. Michaels No. 30, Panama.—No report.

### Utah.

Garibaldi No. 6, Salt Lake City.—Meets every second and fourth Thursday at 161½ South Main Street, Salt Lake City. R. W. M., —. Branson; Secretary, —.

Arcacia No. 39, Midvale.

Providence Lodge No. 5, Helper.—Meets in Flain Hall every Saturday at 8 p. m.

### Washington.

Bon Accord No. 46, Centralia.—Meets every Thursday at 7:30 p. m. at 109 West Main Street, Centralia. Secretary, T. H. McLeary, 112 South Tower Avenue, Centralia.

Trinity Lodge No. 44, Seattle.—Meets every first and third Wednesday at 8 p. m. at 148 West Thomas Street, Seattle. R. W. M., W. S. Pulver, 118 West Thomas Street; Secretary, J. J. Anderson, Room

257 Wiltshire Hotel, Seventh and Virginia Streets, Seattle.

St. Andrew No. 20, Seattle.—Meets every Tuesday at 8 p. m. at 1923½ First Avenue, Seattle. R. W. M., Fred W. Kotelman, 327 Nob Hill Avenue; Secretary, Thos. Rowse, Seward Hotel, Seattle.

G. Garibaldi No. 18, Seattle.—Meets at 1923½ First Avenue, every Monday at 8:30 p. m.

Kilwinning No. 19, Seattle.—Meets at 1923½ First Avenue, every Sunday at 10 a. m.

Robert Burns Lodge No. 14, Seattle.—Meets every second and fourth Wednesday at 8 p. m. at 1923½ First Avenue. R. W. M., Robert Stewart, South Park; Secretary, G. S. Hamman, 2556 Fourteenth Avenue, West Seattle.

George Washington No. 42, Cle Elum.—Meets at Forester's Hall, Cle Elum, every first and third Monday at 8 p. m.

Thistle Lodge No. 27, Spokane.—Meets every Friday night at 8 p. m. at Wharton Hall, Spokane. R. W. M., J. K. McLeod, 1608 Knox Avenue; Secretary, George Layman.

Caledonia Lodge No. 29, Tacoma.—Meets every Thursday at 8 p. m. at Tacoma Masonic Hall, Lucerne Building, corner Ninth and Tacoma Avenues. R. W. M., W. J. Hanson, 1110 North Prospect Street; Secretary, F. C. Pahle, Tacoma.

### Wyoming.

Justice Lodge No. 2, Diamondville.—Meets every first and third Saturday at 8 p. m. at Odd Fellows Hall. R. W. M., T. A. Roggie; Secretary, T. E. Ziller, Diamondville.

### Costa Rica, C. A.

Ebenezer Lodge No. 4.—Meets at Masonic Hall, Port Limon, Costa Rica, Central America, twice a month. Thomas Wilkinson, M. W. M.; Timothy Lee, Deputy Master; W. Thomas, Secretary. Address Box 47, Limon, Costa Rica, Central America.

Lodge Secretaries will please take note of the incompleteness of the above di-

rectory. This is owing to incomplete reports and in several cases no reports at all, at time of going to press.—Editor.

### FREEMASONRY—

**Whence It Came, What It Once Was,  
and How It Became What It Is Now.**

(By John A. Thorp, P. A. Gr. D. E.,  
England.)

**Synopsis.**—The Brotherhood of Masons. Its origin in the East. Its primary objects. Travels westward. Its achievements. Roman Collegia. The Comacine Masters. Arrival in England. Athelstan. Guilds, their privileges and restrictions. Masons and Freemasons. The Golden Age of Operative Masonry. Its rapid development. The Grand Lodge of England. Continuity of English Freemasonry through five centuries. The Old Charges. Retrospect. Conclusion.

I am to speak to you this evening about the past of Freemasonry, and I want you therefore to accompany me back through many centuries, in order that we may ascertain some details of the History of Freemasonry which are fairly well authenticated.

Just when the Brotherhood of Masons took its rise we do not know, its beginnings are lost in the mist of the ages; but we do know that it originated somewhere in the East, and thence traveled slowly Westward.

Its foundation was probably due to two causes:

1. The dangerous character of the employment.
2. The necessity for excellence of work.

These would naturally tend to draw together the various members of the Craft for mutual assistance.

Starting, then, as a purely operative body, possibly from India or Egypt, the Masons traveled westward, traversing Phoenicia, Asia Minor, entering Europe

by way of Constantinople, and on through Greece to Rome, where already several centuries before the Christian era we find them bound together in corporations called Collegia, which in some respects resemble the Freemasons' Lodges of later years. These Collegia flourished in all parts of the great Roman Empire, traces of their existence having been discovered in England as early as 50 A. D.

In due time Rome was taken and pillaged by the Goths, the Collegia were suppressed and their members scattered. A remnant of the Masons took refuge among the hills of Northern Italy, and through several centuries handed down from generation to generation the secrets of their Craft.

When law and order had been re-established, the Masons set about restoring the ravages of the Goths, after which they set out once more on their journey to the West. On they went through Lombardy, Germany, France, and over to England, where, by the time of Athelstan (925-940) we find them strongly established for mutual assistance and protection under the name of Guilds. In many respects these Guilds were similar to the old Roman Collegia, and were probably founded upon their ruins.

Athelstan, the grandson of Alfred the Great, was a wise and pacific prince; in the words of one of the Old Charges, "He brought the land to rest and peace, and builded many great buildings of castles and abbeys, for he loved Masons well." What wonder then that the Guilds flourished, establishing themselves in almost every town, and becoming very powerful. They continued for several centuries, being eventually suppressed in the reign of Edward VI.

The members of these Guilds of Masons had many privileges. They were allowed to frame their own rules and regulations, and to enforce obedience thereto. They had the monopoly of all the building in the town in which they were established, and no Mason could obtain em-

placement at his trade unless he were a member of the local Guild. On the other hand, they had serious responsibilities, limitations, and restrictions. No member of the Guild could undertake any work outside the town, but was compelled to hold himself in constant readiness for the repair or strengthening of the castle or town walls, which was an urgent necessity in those troublous times.

The year 1375 is a very important date in the history of our fraternity, for in the records of the Company of Masons of the City of London of that year, we first meet with the word "Freemason."

Now, who and what were the Freemasons of those early days? Many explanations of the origin and meaning of this word have been suggested, but the following seems the most feasible of all.

After the Norman Conquest, England was invaded by a perfect army of ecclesiastics, and church, monasteries, cathedrals, and abbeys were commenced in every part of the country. Where these buildings were being erected in towns, the work could be undertaken by the local Guilds, but when they were far from the populous places a difficulty was experienced in procuring sufficient skilled labour. To meet this, it is supposed that many experienced members of the Guilds were induced to sever their connection with the local body, and accept service under the new ecclesiastical authority, thus becoming free from the restrictions and limitations to which they had previously been subject, and henceforth designated Freemasons.

There were thus from the fourteenth, and perhaps even earlier, two distinct classes or bodies of Masons working almost side by side, viz., the Guild Masons and the Church building Freemasons, from the latter of which the Freemasons are descended.

Although similar in some respects, these two bodies of Masons differed in others. Thus the Church building Freemasons, from their constant association

with ecclesiastics, were a particularly religious body, permeated with religious ideas and symbolisms, a fact which comes out prominently in their later history. On the other hand, the Guild Masons were not eminently a religious body. Besides this, the Guild Masons were a strictly local body, their operations being restricted to the area within the town walls, while the Church building Freemasons were a national organization whose members traveled throughout the length and breadth of the land, wherever employment was obtainable.

From this latter fact, reference to their late employers for their character and qualifications was oftentimes impossible, hence arose the necessity for sign, token and word, with which our ancient brethren traveled to and fro in the land for several centuries, beautifying and adorning it with stately and superb edifices.

Whence came this sign, token and word?

We do not know. We read of an Assembly at York, 926 A. D., of which, however, no records remain. But there must have been a meeting held somewhere, at which regulations were adopted, which served to bind the Brotherhood together for many generations. Many copies of these regulations, called "Old Charges," are still in existence, ranging over nearly four centuries, and are justly considered the title deeds of Freemasonry.

The twelfth, thirteenth, fourteenth, and fifteenth centuries were the golden age of Operative Masonry in England, and then came the decadence, due in great measure to three causes, viz.—

1. The impoverishment of the country in consequence of the long continued civil wars.
2. The dissolution of the monasteries.
3. The rise of Puritanism.

The Lodges thus lost their best clients and in consequence turned to the nobility and gentry of the country for support, undertaking the erection of their castles, mansions, and country residences, many

of which, dating back to the sixteenth and seventeenth centuries, are still in existence. Some of these gentlemen who were antiquarians or archaeologists, and attracted probably by the antiquity and the mystery of the Order, joined the various Lodges, being "accepted" as Masons, although they had no connection whatever with the Craft, hence the designation of the Freemasons as "Free and Accepted."

This gradual reception of non-operatives became general, until by the end of the seventeenth century there were probably few Lodges composed exclusively of Operative Masons.

In 1717 the members of four London Lodges met and established the first Grand Lodge, the original body from which all Grand Lodges throughout the world are directly or indirectly descended.

These Lodges were—

1. The Lodge meeting at the "Goose and Gridiron."
2. The Lodge meeting at the "Crown," Both Operative and Speculative.
3. The Lodge meeting at the "Apple-tree." Principally Operative.
4. The Lodge meeting at the "Rummer and Grapes." Speculative.

Thus it will be seen that at this time, 1717, the two parties were equally balanced. The first Grand Master, Anthony Sayer, was an "Operative," and of his Wardens one was an "Operative" and the other a "Speculative," the proportion thus being two Operatives to one Speculative. In 1720 the proportion changed to two Speculative against one Operative, while in 1723 the Grand Master and Wardens were all Speculatives, after which the Operative element decreased rapidly and the Fraternity became almost exclusively speculative.

Up to the year 1723, the "Old Charges" with their quaint combination of operative regulations and moral rules, had bound the Masons together, but in that year Anderson's Book of Constitutions superseded the "Old Charges," and still

remains in many respects the code of regulations which governs the Fraternity today. In comparing the "Old Charges" with the new "Constitutions," it will be seen that the moral rules which stand in the front with the old operatives in mediaeval times are equally prominent in the new code. These may be expressed in the apostolic language thus—Fear God, Honour the King, Love the Brotherhood. And as long as the Craft is faithful to its old transactions, it may confidently look forward to a continued prosperous existence.—From Transactions Humber Installed Lodge.

#### § CERNEAUSISM.

"Cerneausim" is used as a term of opprobrium applied by the members of the Charleston Rite to the system of high grades inaugurated by Joseph Cerneau. The name, like most of the terms applied to their opponents by the York and Charleston Rites, is meaningless so far as it implies that the arrangement of degrees introduced from France to New York in 1807 by Cerneau in any way differed from the same arrangement of degrees by the Morinists in Charleston in 1801, as there is ample proof that the degrees were the same in name and arrangement. In method of government only did the two differ, the one being democratic and elective, the other aristocratic and oligarchic, the system of Cerneau being the most Masonic, even as the body he founded was most regular of the two, in fact, was the only regular one.

Allowing, for the sake of argument, that the name properly designated a separate system, and that was the system introduced by Joseph Cerneau, it is interesting to know whether there is at the present time any Body in the U. S. A. to whom the term can be legitimately applied, we hold, and are able to prove that there is none such any more than there is to the Morinist Council of Mitchell and Dalcho, of Charleston, or of the



"Mandestine production of Emanuel de la Motte, of New York, which he styled the Council for the Northern Jurisdiction, all died unwept, unhonored and unsung," and the several bodies which at present claim to be their descendants and successors are frauds. That the Morinites Bodies ARE FRAUDS has been so often shown that it would be a waste of time to dilate on the subject, that the claimants to Cerneausim are without legitimate claim to the title we will proceed to show.

The whole story of what these several claimants to the title mis-called "Scottish Rite Masonry," has been on one continued disgraceful series of crimination and re-crimination, expulsions and counter-expulsions until the very name was a stench in the nostrils of all good Masons. In this the followers of Cerneau were the least culpable as they were mostly on the defensive, and it has never been said truthful of them as it can of their opponents that they made the Craft Lodge their battle ground, and could the present so-called Cerneausites show a clear abstract of title, they would, beyond question, be the only legitimate (not Scottish Rite, as the term applied to either Cerneausites or Morinites is a misnomer) representatives in the U. S. A. of the French Council of "Emperors of the East and West." As it happens, however, the Supreme Council founded by Joseph Cerneau (1801-7) became extinguished by merger with the Supreme Council of Terra Firma" in 1832. That this was not a merging of the Terra Firma Council with that of Cerneau as some would have us believe is clearly shown by the declarations of the respective heads of the two Supreme Councils at the amalgamative meeting (see Folger's history, page 211). On the part of the Cerneau Council the Commander Elias Hicks then said: "In virtue of the powers on me conferred, and in conformity with the stipulations of the treaty just ratified I declare and proclaim,

That the Supreme Council for the United States of America, their territories and dependencies, of the P. Sov. Gr. Ins. Gen., Thirty-third and last degree of the Ancient and Accepted Scottish Rite (Cerneau Council), has ceased to exist under that title, and that, united forever to the Supreme Council of Terra Firma, South America, New Spain, etc. (from the one sea to the other), the Canary Islands, Porto Rico, etc., it takes from this moment the collective title conferred by the second article of the said treaty (between the two Councils) and that it will work and be known only by that title."

"The Ill. Bro. Gnd. Sec'y then read the minutes of the proceedings of that meeting, which is approved, and the M. P. Sov. Gnd. Com. said. The labors of the Supreme Council of the United States of America, etc., are forever closed under that title." From this it will be seen that the original Cerneau Council known as the Supreme Council for the United States, etc., ceased to exist and became part of a new Supreme Council to be known as the "Supreme United Council for the Western Hemisphere." This United Supreme Council had a short and stormy existence. For a time it sought to control all the degrees from the first up. This caused division amongst its members, and, to quote Folger again (page 221), "A little more than four short years numbered the period of its activity. It continued in a moribund condition, however, for a few years more until the 27th of October, 1846, when there were present at the annual meeting of the Supreme Council only four members, and on "motion of John Telfair it was ordered that the funds of this Supreme Council in the hands of the Treasurer be distributed pro rata, among the surviving members who composed the body previous to the introduction of new members." This date terminated the existence of the body as then constituted, and it thereby came to an end." Thus died the United Supreme Council for the

Western Hemisphere, and with it as a matter of course, died also the Supreme Council for the United States, etc. (Cerneau), and the Supreme Council for Terra Firma, of which the Western Hemisphere Council was composed.

From the foregoing one would naturally suppose that this was the end of Cerneauism, and so it was as far as its Supreme Council was concerned, but there was a Grand Consistory in New Orleans which had been organized in 1813 under Charter from the original Cerneau Council of New York, and which had never ceased its activity even after the United Supreme Council had gone to sleep. To quote again from Folger (page 229), "The United Supreme Council of the Western Hemisphere ceased to give signs of life. Our Ex. Grand Consistory vainly wrote to it. The letters fell into the dead letter box at the postoffice, and our predecessors were about to take measures to ascertain the cause of this sudden interruption of correspondence when the Marquis de Sant Angelo, who for some time previous was a member of the Supreme Council, and had been its Leul Grand Commander, arrived in New Orleans.

It was in 1839. There were then in New Orleans several 33ds, and among others Bro. Contt, who had received the degree in the Grand Orient. The Marquis De Sant Angelo informed his colleagues of the slumber into which the Supreme Council for the Western Hemisphere had fallen; and concurrently with them proceeded to give force and vigor under the title of "Supreme Council of the Thirty-third and last degree of the Ancient and Accepted Scottish Rite for the United States of America."

The Supreme Council thus formed as it was by competent authority—by the ranking officer of the moribund Western Hemisphere—and from the only living, active representative of the Western Hemisphere Council, became the legitimate and regular successor of that body.

Inheriting all its powers, privileges and prerogatives, both as the representing the original Cerneau Council, and that of Terra Firma individuals, and of these Councils united. That this was the view taken by others also is evidenced by the fact that the Grand Orient of France recognized the Supreme Council thus organized in New Orleans by its full style and title.

Subsequent to the final and formal dissolution of the Supreme Council for the Western Hemisphere in 1846 several unsuccessful attempts were made to form new Supreme Councils which professed to be revivals or continuations of it. At length the fact was recognized that it was dead beyond the hopes of resurrection, and that its powers had passed to the Supreme Council for the United States with its see at New Orleans. Therefore to gain legitimacy the aid of the Ill. Bro. James Foulhaue, Sov. Gnd. Com. of the New Orleans Council, was sought, and in 1852 he installed the officers of a Supreme Council of which Henry C. Atwood was the Sov. Gnd. Commander. This was beyond doubt a legitimate Supreme Council, the act of Bro. Foulhouze healing all previous irregularity, but it was not a Cerneau or Terra Firma Council, as both these Councils closed forever under these titles, neither was it the Council of the Western Hemisphere as that Council dissolved itself and distributed its funds among its members. It was not the Council of the United States as organized in New Orleans by San Angelo as the successor of the Western Hemisphere Council, as the Sov. Gnd. Com. of that Council (Foulhouze) was called upon to heal and install this new Council, for new it undoubtedly was and in no way the successor of any previously existing one.

Again, however, for the sake of argument, and to bring our subject down to the present time, and as we must have some name by which to distinguish this new creation, we will call it the "Su-

preme Council for the United States, Their Territories and Dependencies," which title it claimed itself, and will inquire what became of it?

The first Sov. Gnd. Com. of the New Council, Bro. Atwood, was succeeded by Bro. E. B. Hayes, under whose leadership an application was made for healing and affiliation by one of two rival Morinist Supreme Councils styling itself a "Supreme Council for the Northern Jurisdiction of the United States," and known as the Raymond Council. This was agreed to and on April 15, 1863, this union was effected.

When the two bodies came together the Sov. Gnd. Com. of both bodies resigned, together with all the respective officers of each body, thus dissolving both the Hayes-Cerneau and the Raymond Council, each Sov. Gnd. Insp. General retaining his status as such. They at once formed an entire new Council, under the title of the "Supreme Grand Council for the United States of America, Her Territories and Dependencies," and by previous agreement Edmond B. Hayes of the so-called "Cerneau" Council was elected Sov. Gnd. Commander, Edward A. Raymond of the Morinist Council Lieut. Grand Commander, and making an equal division of officers between the members of each body." (Folger, page 59, Supplement.)

Thus was this so-called Cerneau Council merged with another body and its identity lost as was the original Cerneau Council when it merged with the Council of Terra Firma, and one would think that here at last is the end; but no. In 1865 this union Council again changed its name, resuming the name of one of the parties to the union, viz., Supreme Council of the Northern Jurisdiction of the United States for the unified body, thus wiping out even the shadow of Cerneau that had remained in it.

A few members of the Hayes-Cerneau Council claiming to have taken no part in the union of that Council with the

Morinist-Raymond Council got together under the leadership of Harry J. Seymour three years after the union had been accomplished and organized a new Council, which they claimed to be the original Hayes-Cerneau Council. Later, in 1881, a few members of the Northern Jurisdiction Council who had originally been members of the Hayes-Cerneau Council professed to have but newly discovered the changes made in 1864-5, left the Northern Jurisdiction Council and formed a new Council which they claimed to be the original Hayes-Raymond Council.

Both these latter Councils claim a Cerneau ancestry, with what authority the reader who has followed this recital can judge. Both are bitterly opposed to each other, and to the Councils of the Morinist Northern and Southern Jurisdictions which in turn reciprocate the feeling, and all of them require Candidates to have taken the Symbolic degrees in the York Rite Lodge.

#### Recapitulation.

1807—Joseph Cerneau established the "Sovereign Grand Consistory of the Ancient Constitutional Rite of Heredom for the United States of America, Her Territories and Dependencies" and later organized a Supreme Council thirty-third degree.

1827—Sovereign Grand Consistory dissolves and is brought to end.

1832—Cerneau Council dissolves, and with the Supreme Council of Terra Firma becomes the Supreme Council of the Western Hemisphere.

1836—Supreme Council of the Western Hemisphere falls asleep.

1839—The Supreme Council of Louisiana formed to succeed to the powers of the Western Hemisphere, then dormant.

1846—The Council of Western Hemisphere, reduced to four members, formally dissolves, dividing its funds among its remaining members.

1852—A new Supreme Council formed by old members of the Western Hem-

isphere which was made regular and its officers installed by James Foulhouze, Sov. Gnd. Com. of the Sup. Council of Louisiana, with Atwood as S. G. Com.

1863—Atwood's Council under E. B. Hayes, his successor, dissolves, and with the Morinist-Raymond Council forms the "Supreme Grand Council for the U. S. A.," known also as the "Hayes-Raymond Council."

1865—The Hayes-Raymond Council dissolves and with another Morinist Council resumes the name "Supreme Council for the Northern Jurisdiction of the U. S. A."

1868—Harry J. Seymour, with dissatisfied members of the Hayes-Raymond Council, starts another new Council, which he claims to be the original Atwood-Hayes Council. Of this Judge Prevost of New York is the present Gnd. Commander.

1881—A few members of the Northern Jurisdiction Council profess to have, after seventeen years' membership in it, just discovered that the Northern Jurisdiction Council was not the Hayes-Raymond Council, form a new Council which they claim to be the original Hayes-Raymond Council. Of this Col. Baylis of Washington, D. C., is the Sov. Gnd. Commander.

1914—The Supreme Council of Louisiana, the inheritor of the power, standing and prerogatives of the Western Hemisphere, Cerneau and Terra Firma Councils, still exists and does business at the same old stand, and is the only true representative of the original Council. No other claimant has a shadow of right to the name.

#### A NEW GRAND LODGE IN FRANCE.

The old saying, "It depends whose ox is gored," could never have been more appropriately applied to any situation than to the present stand of so many English Masonic papers towards the recently organized "Independent and Regular Grand Lodge of France."

Any Grand Lodge started in England

or in the United States under similar circumstances would be denounced and called clandestine and irregular by the same papers that applaud the new French Grand Lodge.

At the last Annual Convent of the Grand Orient of France (September 15-20, 1913), the Lodge Le Centre des Amis, Or. . . of Paris asked to be authorized to work the Rectified Scottish Rite and to open the Lodge with an invocation to the G. A. O. T. U. The first part of the request was granted and the other part was refused with three votes in favor. The three Lodges withdrew from the Grand Orient and formed a new Grand Lodge, electing Brother Dr. Ribeaucourt, Grand Master.

This is the new Grand Lodge that has been granted recognition by the Grand Lodge of England and is hailed with joy by the American papers.

There is room under the Sun for all sorts of opinions and all sorts of Grand Lodges, and when the Grand Orient was so bigoted and narrow as to refuse those who so desired the right to invoke the G. A. of T. U., no blame can be placed on the organizers of the new Grand Lodge, that is from the Masonic standpoint of Continental Europe, but not from the American or English standpoint.

The Masonic Sun, Toronto, says that "they have good reasons to expect many accessions of Lodges all over France to this new Grand Lodge."

Would this paper be so full of optimism if the secession had taken place in Canada instead of taking place in France?

C. C. Rogers, P. G. M., who writes about "Other Grand Jurisdictions" in the Masonic Tidings, says:

"There are hopeful signs that the influence of the ruling powers in the Grand Lodge of France, known as the 'Grand Orient,' are working toward the rehabilitation of that Masonic body and that soon a legitimate and regular Masonic body from an American Masonic stand-

point will be an assured fact."

The brother may be well posted in Masonic affairs in the United States, but he is sadly mixed in his French Masonic knowledge and in this case silence on his part would have been golden.

In the first place the ruling powers of the Grand Orient are not working towards the rehabilitation that he wishes for, and in the second place the Grand Lodge of France is not known as the Grand Orient. They are two separate bodies, the Grand Lodge of France working the Scottish Rite and being an independent body according to American Masonic standpoint, while the Grand Orient works the French Rite and has a Supreme Council of its own under the name of Grand College des Rites."

The American Freemason, the most impartial and instructive Masonic paper in this country, writes as follows about this new Grand Lodge:

The report of the last meeting of the Grand Lodge of England brings me first knowledge of a new organization of Masons in France. The English Grand Master takes occasion to congratulate his brethren on the establishment in the neighboring republic of a Masonic body which is warranted to satisfy those who have for so long held up hands in holy horror at the ATHEISTIC tendencies of the Grand Orient, and in only lesser degree, of the Grand Lodge of France. From this source we learn that the Lodge "Le Centre des Amis" of Paris has been the moving factor in such departure, and that Brother Dr. de Ribaucourt of that Lodge has been chosen as Grand Master of the new body. This split from French Masonry is warranted not to flutter the susceptibilities or soil the rectitude of even the most holy of English and American Masons, though I can imagine that enemies of the entire Craft will welcome the schism as weakening opposition to themselves, and at a time when a united front is the most necessary. But what matters strength or weakness

in the face of danger, if so be that the narrow-minded ones can hold for a while longer to their petty ideas, disdaining to consider needs or the conditions obtaining elsewhere? French Masonry has accomplished much, and will do more, but its future successes will not be gained by following slavishly after the Grand Lodge of England. If you would just now judge upon what different planes of the fraternity is moving in the two countries, compare representative journals of the Craft, and then express an honest opinion as to which has reached highest conception of the place and work of Masonry in the world. But let those who imagine that religion, or rather dogmatism, must be thrust to the front in every association of men, comfort themselves to learn that this new French body will work always with the V. S. L. always open; that its Rite will be that "with which the Duke of Kent was initiated in 1792;" and therefore not to be questioned by any loyal Englishman; that the "Lodge will always be opened and closed in the name of the G. A. O. T. U.; that it will always eschew religious and political subjects, and never take part, officially, in any political affair." In short, it will be as innocuous as an English or an American Lodge, and may be visited without fear of contamination. For my own part, I shall wait information from French, Belgian or German Brothers before reaching opinion that this organization is to be hailed with rejoicing, notwithstanding the laudatory words of the Grand Master of England.—Universal Co-Masonry.

#### COMMUNICATED.

Centralia, Wash., March 8, 1914.

Robert S. Spence, G. Sec. G., Salt Lake City, Utah.

Dear Sir and V. D. Brother: Re your letter of February 28. We are small in numbers, but are true blue. We hope and expect to keep up the good work. We have had work every meeting for

the past month, and called one special meeting to give the Mark. We have work ahead for every meeting for one month, and expect to have more in readiness when this is done. We are after members now. None but good ones need apply. We want men who know what they want and then when they have it to have the backbone to stand up for the right. Fraternally yours,

WILLIAM M. GRAFTON,  
Secretary.

W. J. Bryan says: "In the lodge room we do not ask who his father was; we simply inquire what he is. We do not ask what his father has done; we simply ask him if he is ready to do the work that falls to him; we do not ask him whether he has received a diploma from some institution of learning; we simply ask him if he has studied the science of 'How to Live;' if he recognizes the ties that bind him to mankind. We do not ask him how many acres of land he possesses; we ask him whether he is possessed of the spirit of brotherhood and whether he counts all as entitled with him to the benefits of civilization and to the helps that come therefrom. The lodge room helps to draw us together; it helps to unify the world; it teaches the spirit of brotherhood."—Selected.

#### MINNESOTA IS RIGHT.

The degrees of Masonry are conferred on the instalment plan in Illinois; that is to say, a fee is charged for each degree, and paid as the degree is conferred. That is the law in a number of other jurisdictions, and an injudicious law we believe it to be.

The Masonic Chronicler says that one of the Chicago Lodges proposes to change its by-laws so as to collect the entire fee in advance. It points out that many Lodges have on their trestle-boards candidates who have advanced to various stages in the Masonic journey, and stopped. It believes that in the majority

of cases "the man who fails to take all of his degrees within a reasonable time is simply hampered by a lack of funds." It questions whether such a man is not apt to be a burden to the fraternity, rather than a desirable acquisition.

In this jurisdiction the entire fee must be paid before the Entered Apprentice Degree is received. We can assure our contemporary that the law works well, and is not considered a hardship. Masonry is of no advantage to a man who cannot afford to pay for it.—Masonic Standard, Minneapolis, Minn., September 17, 1913.

#### THE MANNER OF VOTING.

I was told that a visitor to one of the lodges in Little Rock recently gave as an explanation of the manner of voting in lodges, that it formed a part of a particular sign. I was asked if that is true. I answered that that might do for an explanation in the absence of any other. The fact is, however, that in nearly every jurisdiction except Arkansas the voting is done by raising the right hand instead of the left. I visited a lodge in another state several years ago, and remarked to a brother of the lodge that I was surprised that they voted by holding up the right hand, that in Arkansas we held up the left hand. He said, "You must all be left-handed." On further investigation I found that the rule is general, in fact, almost universal, to hold up the right hand, so that the brother's explanation does not explain.

The manner of voting by raising the hand originated, according to Mackey's Encyclopedia, in the Grand Lodge in England, in 1736. Among other rules adopted for governing the Grand Lodge was one providing that voting should be done "by holding up one hand." The rule did not specify which hand. But the natural movement would be to hold up the right hand. Just when or why the Masons of Arkansas adopted the rule of holding up the left hand I have no knowledge.—Exchange.

# The Universal Free Mason

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## OFFICIAL.

Bib. Matt. Brander and Walter Kalunki of Kilmarnock Lodge, Astoria, Ore.; Dr. J. H. Friedman and Julian Krutianski of Benjamin Franklin Lodge, New York; B. R. Snyder, of the Prov. G. L. C. B., Washington, D. C., have received the honorary grade of Excellent Master for services rendered to the Craft.

Abe. Gerscowitz, August Schwartz and H. Blank have been expelled from Union Lodge, Washington, D. C., for gross unmasonic conduct.

## ORGANIZERS WANTED.

The demands on the Organizing Department of the A. M. F. have recently become so great that with the present staff of assistants it has become impossible to give the attention necessary to the needs of the department, and it again becomes necessary to appeal to the BPs for assistance.

It is upon the department of organization that the progress of the work principally depends, and were there enough qualified BPs to supply the needs of the department, in less than a year there will be lodges of Universal Masonry in every city of importance in the United States.

Brothers who desire to fill the position of organizer kindly correspond with the Chief Organizer at the central office, when they will be given all particulars and information required.

The Supreme Lodge in the American Masonic Federation has exchanged Gages of Amity with the Grand Lodge of Yucatan. The Right Worshipful Bro. Victor Senior Warden of the Grand Lodge of Yucatan represents the A. M. F. near his Grand Lodge, and Bro. Lopez, P. M. of Cosmos Lodge of San Francisco, will represent the Grand Lodge of Yucatan near the Supreme Lodge of the A. M. F.

## SCOTCH MASONRY.

(Continued.)

**EGYPTIAN MASONRY OF CAGLIOSTRO:** This Rite was supposed to have been perfected by Cagliostro somewhere about 1786. So much has been written in these columns about Cagliostro and this rite that little is left to be said. It was founded upon the "Egyptian Mysteries." The Lodges of Egyptian Masonry were dedicated to St. John the Evangelist on account of the great affinity existing between the Apocalypse and the ceremonies of the ritual. The emblems used in the Rite were the septangle, the triangle, the trowel, the compass, the square, the gavel, the death's head, the Cubical Stone, the rude ashlar, the triangular stone, the wooden bridge, Jacob's ladder, the phoenix, the globe, Time, and others.

**MARTINISM:** The Rectified Rite of St. Martin was established at Lyons by the Marquis de St. Martin, a disciple of Martinez Paschalls, and had a philosophical character. The Rite was divided into two classes, called temples. The first contained—E. A. P.; 2, F. C.; 3.

M. M.; 4, P. M.; 5, Elect; 6, Grand Architect; 7, Mason of the Secret. The second class comprehended—8, Prince of Jerusalem; 9, Knight of Palestine; 10, Kadosh. The Martinists were mystics, and believed in the possibility of communicating with spirits of the ultramundane spheres.

**NARBONNE:** This rite is known by and under several names. It was named from a Lodge at Narbonne, France, where the Primitive Rite was first established. It is also confounded with the Philadelphians, a sect of the seventeenth century, followers of one Jane Leadly. They professed a disdain for forms and ceremonies, and committed their souls to the guidance of an inward monitor. It was this that gave it the name of the "Rite of the Philadelphians." Strictly speaking, the Rite of Narbonne is the Primitive Rite. It was founded at Narbonne, in France, April 19, 1780, by the Superiors of the Order of Free and Accepted Masons, and attached to the Lodge of Philadelphians, under the title of First Lodge of St. John, united to the Primitive Rite, for the country of France. The degrees were divided into three classes: I—1, E. A. P.; 2, F. C.; 3, M. M. II—4, Perfect Master, Elect and Architect; 5, SublimeEccossias; 6, Knight of the Sword, Knight of the East, and Prince of Jerusalem. III—7, First Chapter of Rose Croix, with ritual instructions; 8, Second Chapter, with historical information; 9, Third Chapter of Rose Croix, comprising physical and philosophical instructions; 10, Fourth and last Chapter of Rose Croix, or Rose Croix Brethren of the Grand Rosary, in which the occult sciences formed the main object of research. This Order united with the Grand Orient of France, in 1786, and afterwards reconstituted in The Netherlands in 1819.

**SCOTTISH RITE** (Ancient and Accepted) has been written up and fully recorded in these columns so often that it almost become a "household word" to

our readers.

**SCOTTISH RITE PHILOSOPHIC:** This Rite was established in Paris in 1776, being on Pernetty's Rite of the Hermetic Sublime Masters of the Luminous Ring, in which alchemical ideas were promulgated. Boileau, a physician, Pernetty's pupil, reformed the system and gave it the name it still bears. The Master's degree is indispensable; then we arrive at 1, 2, 3, Knight of the Black Eagle or Rose Croix, in three Points; 4, Knight of the Phoenix; 5, Knight of the Sun; 6, Knight of Iris; 7, True Mason; 8, Knight of the Argonauts; 9, Knight of the Golden Fleece; 10, Grand Inspector, Perfect Initiate; 11, Grand Inspector, Grand Scottish Mason; 12, Sublime Master of the Luminous Ring. This Rite was suspended in 1792, and only resuscitated at the termination of the Revolution; the Lodge of Social Contract, and that of St. Alexander of Scotland, then, in 1805, assumed the title of Mother Lodge of the Philosophical Scottish Rite in France.

**ECLECTIC RITE:** A Rite established by Baron von Knigge, at Frankfort, in 1783, for the purposes of controlling the high degrees and limiting their number, then greatly on the increase. Eclectic Masonry only recognized the three symbolical degrees, but permitted the Lodges under its system to select any of the philosophical degrees in continuation, provided they in no way interfered with the uniformity of the workings of the first three degrees. Eclectic Masonry, however, was not successful, and is now in a dormant condition.

**SCHROEDER'S RITE:** This Rite was created by Friederich Joseph William Schroeder in 1766, at Marburg, where he founded a Chapter of True and Ancient Rose Croix Masons, and later on he founded at Sarreburg a school of rite based upon magic, theosophy and alchemy, consisting of seven degrees, known as the Rectified Rose Croix. This Rite is acknowledged as legitimate by



the Grand Lodge of Hamburg, and several Lodges still work it. There was another rite, known by this name, but its influence is but little felt. This was founded by Friederich Ludwig Schroeder, which is a mixture of the Rites of Zinzendorf and Schroeder.

**VIELLE-BRUE:** This Rite was established at Toulouse, France, by Sir Samuel Lockhart, an adherent of Prince Charles Edward, in 1743, under the name of Vielle-Brue, or Faithful Scottish Masons. There were nine degrees in three chapters: I—Chapter Symbolic—1, E. A. P.; 2, F. C.; 3, M. M.; 4, Secret Master. II—Chapter Elect—5, 6, 7, 8, Four elu degrees similar to Templar Masonry. III—Chapter, Scientific Masonry. At the head of the Rite was a Council of Men-at-arms. This Rite is long since extinct, having been twice refused recognition by the Grand Orient of France—once in 1804, and again in 1812, on the grounds that it represented nothing of importance, and because its charter could not be proved authentic.

**PERNETTY'S RITE:** This Rite can hardly be called by that name, as it has no real Masonic significance. Its author, Antoine Joseph Pernetty, was a Frenchman, born in France in 1716. He was a devout Catholic, and was for many years a Benedictine monk. In 1765 he renounced his vows. He then went to Berlin, and Frederick II made him his librarian, but he soon after returned to Paris. He embraced Swedenborgian ideas, but that sect would not receive him. He published a system of Hermetic Masonry, and he is the reputed author of the degree of Knight of the Sun, twenty-eighth of the A. and A. S. R.

**PHILALATHES:** This word is taken from the Greek and means "Lovers of Truth." This Rite was founded in Paris in 1773, in the Loge des Amis Reunis. Its assemblies were called convents, and the members made special study of the occult sciences. There were twelve

chambers or classes of instruction, viz.: 1, E. A. P.; 2, F. C.; 3, M. M.; 4, Elect; 5, Scottish Knight or Master; 6, Knight of the East; 7, Knight of Rose Croix; 8, Knight of the Temple; 9, Unknown Philosopher; 10, Sublime Philosopher; 11, Initiate; 12, Philalethes, or Searchers After Truth. The principal members of this Order were prominent members of the learned and cultured class of that time. The Order did not spread very rapidly, for after nine years there were only some twenty Lodges in France and elsewhere. It is not now heard of, and has passed into history.

The PHILADELPHIANS have been treated under the head of Narbonne.

MEMPHIS AND MIZRAIM have been written up in this journal so often that it is not necessary to even refer to it here.

LAX OBSERVANCE is not, properly speaking, a Rite at all. At the time of the establishment of the Rite of Strict Observance by Hund, the adherents of the latter designated by this term 2: Lodges preferring to remain faithful to the English Rite.

**STRICT OBSERVANCE:** History, and historical writers are much disturbed over this Rite and various are the reasons given for its origin. The subject has been handled at length in all Masonic histories and the opinions of the writers aired at length. The matter is not of sufficient interest to detail them in these columns. One writer, however, is very outspoken and we quote him:

"This Rite was purely a Jesuit Rite, and was the third attack made upon true Freemasonry; the bait held out was the hope of arriving at a restoration of the hidden treasures of the Knights Templar. It was established by Baron von Hund about 1754, consisting of at first six degrees: 1, 2, 3, the Symbolical Degrees; 4, Scotch Master; 5, Novice; 6, Templar Knight; but afterwards a seventh degree was added, that of Eque Professor, or Professed Knight. The

head of the order was supposed to be unknown; and in one sense this was true, inasmuch as the General of the Jesuits directed the entire proceeding. Europe was divided into nine provinces, the seventh of which was assigned to Hund, including all North Germany between the Elbe and the Oder. The Rite was founded upon an organized system of deception, which was discovered, and proved its extinction."

Another well-known and recognized writer, Robert Freke Gould, gives us the following:

"The Baron von Hund declared that he was received into the Order of the Temple at Paris, by the Knight with the Red Feather, in the presence of the Earl of Kilmarnock, and with Lord Clifford acting as Prior. A solemn pledge, he averred, prevented his revealing the identity of the Knight with the Red Feather, though in effect he allowed it to be inferred that the presiding officer on the occasion of his being knighted as a Templar was no other than the Young Pretender himself. He stated, however, that he had been especially presented, as a distinguished member of the Order to Prince Charles Edward shortly after the ceremony of 1743."

That the object of this Order was plainly manifest in the desires of the founders to obliterate ancient Masonry and make the symbolic degrees subservient to the higher degrees is plainly set out by Brother Gould as follows: "Throughout the continent of Europe, Pure and Ancient Masonry almost vanished, and no less than twelve reigning princes—bound by vows of unquestioning obedience to unknown superiors—were active members of the Strict Observance in 1774."

At the death of Von Hund in 1776, his papers were searched with the object of ascertaining who was the real head of the Order, but nothing was discovered beyond the circumstance that Von Hund believed Prince Charles Edward Stuart

to be the man. The Young Pretender was then duly communicated with, and with the result that he disclaimed being Grand Master of the Strict Observance. However, the matter at this day is of little importance, and the writers may have free indulgence of their opinions, but the fact still remains that "The oath of implicit obedience to UNKNOWN SUPERIORS was the leading characteristic of the order, and on taking it new-comers received a promise—the breach of which ultimately broke up the organization—that those Superiors would impart to them an occult wisdom, which (as a matter of fact) we know that the historical Knights Templars could never have possessed." (Gould.)

At the Congress of Wilhelmstadt in 1782, it was resolved and declared that the Freemasons were not the successors of the Knights Templars. From that moment the STRICT OBSERVANCE, as a system, practically ceased to exist.

PERFECTION: This Rite is said to have been established by De Bonneville at Paris in 1754, in the College of Jesuits of Clermont; hence called Chapter of Clermont. The College of Clermont was the asylum of the adherents of the Stuart party, and hence the Rite possesses Stuart peculiarities. Some of the degrees are the same as those of the Emperors of the East and West.

TEMPLE: This Rite is distinct from the Knights Templar, although claiming a common origin. It was organized in 1705. This Rite was launched with great magnificence by Ledru de Saintot, Fabre Palaprat and Claudius Matheus Radix de Chevillon. There were three houses: I, Initiation—1, Initiate (E. A. P.); 2, Initiate of the Interior (E. C. M.); 3, Adept (M. M.); 4, Adept of the East (Elect of Fifteen of the Scottish Rite); 5, Grand Adept of the Black Eagle of St. John (Elect of Nine, Scottish Rite); II, Postulance—6, Postulant of the Order (Rose Croix Degree). III, Council—7, Esquire, merely a preparation for the

Eight Degree; 8, Knight or Levite of the Interior Guard (Philosophical Kabalah). The Order is in a flourishing condition at Paris at the present day.

**SWEDISH RITE:** This Rite was formed about 1777, principally by the exertions of Gustavus III. It is a mixture of the old York Rite, with some of the French high degrees, and fragments of Templarism and Rosicrucianism. The Swedish Rite is exclusively confined to Sweden, and consists of the following degrees: I, Symbolic—1, 2, 3, the Craft degrees as in our Masonry; 4, 5, Apprentice and Fellow Craft Master of St. Andrew; 6, Master of the Scotch Lodge of St. Andrew; 7, Knight of the East and Jerusalem, an apocalyptic degree, in which the celestial Jerusalem and its twelve gates are represented; 8, Knight of the West, or Knight Templar, also called True Templar, Master of the Key; 9, Commander of the Temple, or Favorite Brother of St. John; 10, Preceptor of the Temple, or Favorite Brother of St. Andrew. II, Illuminated Chapter—11, Master of the Temple, and Knight Commander of the Red Cross; 12, Dignitary of the Chapter; 13, Vicar of Solomon. The last degree is held by the King as Perpetual Grand Master of the Order.

**SWEDENBORG RITE:** This Rite consists of six degrees: 1, T. A. M.; 2, F. C.; 3, M. M.; 4, Enlightened Freemason, or Green Brother; 5, Sublime Freemason, or Blue Brother; 6, Perfect Freemason, or Red Brother. It is difficult to describe its ceremonies, but it is interesting and perfect in its symbolism. It is practiced in Canada as a distinct Rite, and also under a charter from the Dominion, by an independent Supreme Grand Council in the United Kingdom, by whose authority the last three Degrees only are conferred.

**ZINNENDORF:** This Rite was founded by Johann Wilhelm Ellenberge Von Zinnendorf about 1766. The author of this Rite was at one time a very influential man in German society and in scientific

circles. He was a medical practitioner of note, and finally reached the high position of General Staff Surgeon and Chief of the Medical Corps of the Prussian Army. He joined the Lodge of the Three Globes at Berlin, and afterwards the Strict Observance. He was elected Master of the Scottish Lodge, and in this capacity he had absolute control of the funds. For some reason he refused to account for them, and his biographer says he was immediately excommunicated from the Order. Upon this he retaliated by denouncing the Strict Observance as an imposture, and stigmatized its doctrine of the Templar origin of Masonry as false. He sent his friend Hans Carl Baumann to Sweden to obtain manuscript rituals of the Swedish system, which had been promised him by the Grand Master of the Scottish Chapter at Stockholm, Carl Friedrich von Eckhoff. These manuscripts were very imperfect, but from these documents Zinnendorf constructed a new Rite in opposition to the Strict Observance, and his energy, together with his personal influence, soon attracted to him many friends and followers. In 1766 he founded the Lodge Minerva at Potsdam, and in the next year opened a second Lodge at Berlin, called the Three Golden Keys. By the 24th of June, 1770, his system had obtained, that twelve Lodges of his rite were strong enough to unite into a Grand Lodge of Germany, with the Prince of Hesse Darmstadt as Grand Master; the Grand Lodge of England entered into alliance with this body in 1772, withdrawing from it, however, in 1780. In 1774, Zinnendorf secured the patronage of the King of Prussia; and such was the impetus given to the Rite by these proceedings that in 1778 it had thirty-four flourishing Lodges under it, with Provincial Lodges in Austria, Silesia, Pomerania, Lower Saxony and Russia. In 1774, Zinnendorf was elected Grand Master, an office he held for the rest of his life. His principal opponents

were the members of the Royal York Lodge at Berlin, who obtained a declaration from the Duke of Sudermania in 1777 to the effect that the warrant granted by Eckleff to Zinnendorf, on which he had founded his Grand Lodge, was spurious and unauthorized. In 1779, Zinnendorf retired from the government service, and went to Stockholm to obtain all the documents connected with the Swedish System, but failed to accomplish this design. He was undismayed at this failure, and returned to Germany, and continued to preside over his Grand Lodge until his death in 1782. There were at first seven, afterwards nine, degrees of the Rite of Zinnendorf, as follows: 1, Blue Masonry—1, E. A. P.; 2, F. C.; 3, M. M. II, Red Masonry—4, Scottish Apprentice; 5, Scottish Fellow Craft; 6, Scottish Master. III, Capitular Masters—7, Confidant of St. John; 8, Enlightened Brother, or Knight of the South; 8, Vicarius Salomonis, or Most Wise Master of the Order. Gould, in his "Concise History," says of this Rite:

"A compact with the Grand Lodge of England by which all Germany was virtually handed over to the Zinnendorf body, was concluded in 1773, and the New Grand Lodge obtained the protection of Frederick the Great in 1774. It also benefited by the Royal Edict of 1798. Disputes with the Grand Lodge of Sweden arose, but were eventually settled, and a formal treaty between the two Masonic powers was concluded in 1819. A revision of the Ritual took place about 1840, but only so far as words and expressions were concerned—nothing else was altered. Since then the assertion that the Society of Freemasons is directly descended from the Order of the Knights Templar has been dropped, and a spiritual succession is only maintained. In 1840 Prince William of Prussia (later Emperor Wilhelm I) was initiated, and in 1853 his son (later Emperor Frederick II) joined the Society. The latter, as "Master of the Order,"

presided over the Grand Lodge from 1860 until 1874. In 1889 Prince Frederick Leopold of Prussia was initiated; in 1894 he was appointed Protector of the three Prussian Grand Lodges, and in 1895 "Master of the Order" (or Grand Master). In this jurisdiction there are 7 Chapters, 28 St. Andrew's Lodges, 111 St. John's Lodges, 148 Benevolent Institutions and 11,764 active members; 81 of the Craft Lodges are in Prussia proper and the others in the different German States."

R. S. SPENCE, III.

(To be continued.)

#### CORRESPONDENCE.

The principal objects of Freemasonry of today is primarily the same as of the Venerable Association of Perfect Masters of Ancient India, from which country it has ramified through all others. It has descended to us of America from that ancient course through every epoch of the world's history.

Every initiate must have received the "Light," yet it means nothing to him unless he endeavors to think and study for himself. The great majority of Masons, "so-called," do not realize the fact that Light is an attribute of the human soul. They do not know that Light signifies Knowledge, Wisdom, Intelligence and development of their spiritual natures. Only by the development of these faculties and capacities that lies dormant within the sanctuary of the soul of man, will they ever be enabled to see the true "Light." The vast majority of those who have been initiated do not seem to know or care that as his moral, intellectual and spiritual nature develops he is laying the foundation and building the temple of human character. I have noticed in my short time as a member of the greatest fraternity the lamentable fact that those who call themselves Masons, have no more idea what Masonry teaches than a

could unborn. If you are to convince yourself of this, ask any brother Mason the meaning of the allegories and symbols found in the various degrees, and you will find him sadly deficient in any of the most simple subjects. Should you question very closely you will find that seemingly he has no apparent interest in the actual knowledge of what Masonry is and what it stands for. As I look at it the True Mason will never be satisfied with the ritualistic ceremonies of the various degrees, but will begin to investigate and search for himself among the moral principles, allegories and symbols in order to discover the divine truth that lies buried beneath that the ritualistic ceremonies and innovations have been mistaken for Freemasonry. Every word in Masonic degrees is fraught with perfect significance. Everything you do, everything you say, see, hear, should be carefully studied. Your very footmarks leave the imprint of most sacred symbols of our beloved fraternity. Therefore it is I think the duty of every Mason to discover the hidden meaning of every symbol as well as understand the true meaning of every word.

I am respectfully and fraternally yours,

D. W. INGLES.

5325 82nd St.

Portland, Ore.

New York City, N. Y., April 13, 1914.

Mr. M. McB. Thomson:

Dear Sir and Bro.: Kindly publish the following in the May edition of the magazine and keep same on file in the list of lodges published monthly:

The King Solomon Lodge No. 52 of New York City, which meets every first and third Wednesday of the month at 8 p. m. has removed to better quarters and will meet at Tuxedo Hall, 59th St. and Madison Ave. Hyman S. Kessler, 460 Grand St., R. W. M.; Harry H. Zorn, 84 Willett St., Secretary.

With Masonic greetings to the D.B.,

HYRAM S. KESSLER, R. W. M.

King Solomon Lodge No. 52, 460 Grand St., New York.

Centralia, Wash., April 12, 1914.

Mr. Robt. S. Spence, 412 Vermont Bldg.,

Salt Lake City, Utah:

M. Sir. and V. D. B.: You will have noted in the paper the change of officers in our lodge. It should state that Bon Accord No. 46 meets every Thursday evening at 7:30 p. m., in Masonic hall, 109 West Main St., but the Secretary is not at that address. Harry G. Kendall, R. W. M., and Wm. M. Grafton, Sec. The Secretary's address is box 504, Centralia, Wash. All visiting B.B. welcome.

Yours fraternally.

WM. M. GRAFTON, Sec.

Brooklyn, N. Y., April 14, 1914.

Dear Sir and Brother: Kindly insert the following in your monthly magazine:

"Benjamin Franklin Lodge No. 50 of Brooklyn, N. Y., (Mother Lodge of the State of New York), meets every second and fourth Mondays of each month at New Teutonia Hall, Harris Avenue and Hartlett Street, Brooklyn, N. Y., and beg to announce that beginning Monday, May 11th, they will meet at their new quarters at Knapp's Mansion, 554 Bedford Avenue, Brooklyn, N. Y. All visiting brethren are welcome.

L. E. SAMS,

Secretary.

132 Lorimer St., Brooklyn, N. Y.

San Francisco, Cal., April 3, 1914.

Publisher Universal Freemason:

At a meeting of the installed Masters in the Province of California, holden upon this date, by and under authority of the A. M. F. privilege had and received, a lodge of Installed Masters was organized at which the following officers were selected:

R. W. M., H. A. Rayne, of Golden Star Lodge.

W. Deputy M., C. R. Little, of Golden Star Lodge.

W. Substitute M., F. Blust, of Los Angeles Lodge.

S. W., G. H. McCallum, of Golden Star Lodge.

J. W., F. M. Wynkoop, of Glenlevit Lodge.

Sec., Dr. W. E. Poole, Cosmas Lodge.

Treas., F. Muller, of St. Johannis Lodge.

Marshal, H. Methmann, of St. Johannis Lodge.

Chaplain, G. J. Kasling, of Golden Thistle Lodge.

Orator, C. A. Lofis, Palestine Lodge.

S' D., H. A. Deline, Cosmas Lodge.

J. D., J. E. Seeley, Golden Thistle Lodge.

S. S., L. C. Natenstedt, Palestine Lodge.

J. S., J. W. Mott, Palestine Lodge.

I. G., L. Havard, Cosmas Lodge.

Tiler, R. S. Barclay, Golden Thistle Lodge.

Full working committees were appointed.

Monthly meetings will be held. Much good is expected from this new organization.

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#### GO TO LODGE.

By Our Chaplain.

The "Go to Church" movement is now before us, and it is an admirable and necessary effort to lift people to higher, happier and more useful lives. But why not have a "Go to Lodge" movement? Why not start a voluntary group of those who will pledge to go to lodge at least once a month? What is the use of a lodge at all unless the members not only pay dues but give of their personal support? The usefulness, the efficiency, and the enthusiasm of the lodge would be increased many fold if the attendance were larger. The social power of the lodge would be enriched with an increased attendance. There are many men who need sympathetic sociability, who are sometimes discouraged, disheartened, discontented, who lose their nerve in the hard

battle of life. To such the companionship of the lodge would bring new courage and inspiration. Some time we heard one say—I have not attended lodge in a year or more. I do not know any one there, and have no intimate friends there. But this is a very selfish idea. The way to get friends is to make them by going where they are, by being a "mixer," else we become morose, crabbed, unhealthy, cold, and dead. Then, too, we should remember that we owe something to others, that when we go among men we have something to give, we should not think always of what we may get. "It is more blessed to give than to receive."

Mingling with men makes us broader, more liberal, less narrow and selfish. It is true that the home and the wife should not be neglected. But the man who mixes with his fellows is liked, and is more cheerful and helpful at home, and men do neglect the home for other things and think nothing of it. Let us have a "Go to Lodge" movement and make the New Palestine Home a place filled with happiness, inspiration and gladness. Give and it shall be given unto you.—Palestine Bulletin.

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#### COMMUNICATIONS.

Portland, Oregon.

Brothers Walter Kallunki and Matt Brander, whose pictures appear in this magazine, have put forth their utmost power and ability, and given freely of their time to assist in building up one of the strongest Lodges in the Federation.

After seven months of active campaigning, during which time the local Masons were continually fighting us, the Lodge was Chartered with 114 members, comprising all of Astoria's leading business men and citizens. At this time they are strong financially, physically and spiritually. They have started to do things properly, which is clearly demonstrated in their paraphernalia, which is of the most elaborate type.



A building association is being organized, and it is their strong determination to erect a Temple in the near future at a cost of not less than \$60,000.

One of the most interesting features of the American Masonic Federation in Oregon is the rapid growth of Kilmarlock Lodge No. 57, at Astoria.

It will be remembered that when this territory was first opened two of the organizers were arrested by the city attor-

ney on trumped-up charges, for the sole purpose of persecuting and carrying out fraudulent misrepresentations with a view of discouraging the citizens of Astoria and residents of Clatsop county from investigating and becoming affiliated with Ancient Free Masonry as practiced by the Universal Supreme Grand Lodge of the American Masonic Federation, the only body with civil and Masonic authority on the Pacific coast.

Continued on Page 260

## THE UNIVERSAL FREE MASON.

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## EDITORS:

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Salt Lake City, Utah.

Robert S. Spence - - Evanston, Wyo.

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## EDITORIAL.

For several years we have been sending this magazine to the Masonic Press generally, in this and foreign countries, and we are sorry to announce that quite a number have failed or neglected to respond to our desire for an exchange of courtesies.

We shall send this number out as usual, with the word "exchange" in black face type on the wrapper, and unless we receive the same courtesy we shall discontinue the practice.

The American Masonic Federation is still enlarging its boundaries and this month we have to record new lodges in both East and West, one new Lodge in New York City due to the efforts of Provincial Grand Master Dr. Friedman, and three Lodges in Utah the work of Bro. August Spillmer, D. G. Organizer. Phenomenal as the growth of the A. M. F. has been, it is nothing to what it could be had we enough workers in the field. The people generally are finding that there are two sides to this, as to every other question, and the very efforts put forth by the enemies of universal Ma-

sonry, the charges they make are so obviously false, and their whole attitude towards Universal Masonry and its chief exponent, the American Masonic Federation, are so bitterly intolerant as to gain no sympathy, and elicit inquiries which often result in the organization of new lodges. Thus are the efforts of the bigots turned against themselves, ending in their own discomfiture.

Our contemporaries still devote space to the new Grand Lodge of France. The American journals rejoice in the dissemination the advent of this new Grand Lodge has caused, and may yet cause, in the ranks of French Masonry, and the action of the seceders from the Grand Orient is justified, they claim, by the fact that the seceders did not agree with some of the peculiar laws of the parent body. A curious line of argument is this, and one which, if followed, would result in universal confusion, as the minority in any Grand Lodge could advance the same plea for secession. We recollect some years ago that the Grand Lodge of Ohio (York) sought to impose an obnoxious law on its members by forbidding them to take any of the so-called higher degrees from any other body than the one indorsed by it. Three lodges of the jurisdiction refused to accede to this, and separated, forming a new Grand Lodge, claiming that the parent body had forsaken the Ancient Landmarks—the same reason given by these French Masons. But note the different manner in which the Ohio secessionists were received. They were declared clandestine, bogus, etc., and ostracized by every York Grand Lodge in the United States of America. It was another ox that was gored then.

We do not defend the Grand Orient in banishing the Great Light from the Altar, but we recognize the peculiar conditions existing in France religiously. To the average Frenchman religion and Rome were synonymous terms. In Rome they recognized the bitter and inveterate en-



omy of all progress, of all freedom, whether civil or religious. Rome claimed to be the keeper of the oracles, the source of all religion, and Rome fought Freemasonry as the champion of that freedom and education, the spread of which she so greatly feared and so bitterly opposed. Can we then so greatly blame our French brethren if they, seeing in the Church of Rome, if not the only religion, the dominant one in their country, and seeing, and deploring the result brought about by that religion, that they should doubt all religion, though giving to each man the right to believe or not as he chose, for this is what the French Grand Orient does. It requires neither belief nor disbelief in religion or in the Deity as a prerequisite for membership.

Therefore we of the A. M. F. while requiring belief in the Deity as a qualification in our Candidates, and the presence of the Great Light on the Altar, whether it be the New Testament of the Christian, the Scroll of the Law of the Hebrew or the Koran of the Mohammedan, claim no right to interfere in the internal affairs of a sister jurisdiction any more than we would allow them to interfere in ours.

Stress is put by the Yorkists on the fact that three Lodges organized the new Lodge, as is their practice, to justify which they quote the organization of the Grand Lodge of England, that it was four and not three lodges that organized the English Grand Lodge, does not affect the argument. What does affect it, though, is the well-known fact that all the then known lodges in England participated in its formation, and that it could form no precedent for future action by others, is shown by the fact that there never could be others similarly placed.

To prove this we have only to call attention to the fact that these lodges had an inherent right to meet when and where they pleased with no superior or controlling authority over them; that fur-

ther, the Brethren composing these lodges had the right wherever the requisite number were assembled, to open a lodge and make Masons. These rights, individual and collective, these Brethren voluntarily resigned to the Grand Lodge then formed by them, agreeing that for all time coming, no Mason should be made except in a Lodge holding a Charter from the Grand Lodge, and that no Lodge could exist without such Charter. The Grand Lodges of Ireland and Scotland when organized received from the Lodges forming them a similar renunciation of ancient privileges and passed similar laws, and as all Masonic Grand Lodges have sprung mediately or immediately from these three, they can possess no more or greater rights than possessed by the powers creating them. Therefore this so-called new Grand Lodge of France is no more a regularly organized Grand Lodge than are the York so-called Grand Lodges of the United States of America.

Our congratulations are extended to Bro. Louis Goldberg of Passaic, N. J., on his betrothal and approaching marriage. We have known Bro. Goldberg for some time now and he has been a faithful and enthusiastic member of the A. M. F., and a true Mason, and as it is our belief that a good Ma-son can not be other than a good husband, we are justified in congratulating both parties to the betrothal.

Like the chequered pavement of our lodge good and evil, joy and sorrow is the lot of man. We had but written the preceding paragraph when we received word of the great loss sustained by Bro. H. A. Rayne, Deputy of the Supreme Lodge in the Provincial Grand Lodge of California, in the death of his beloved wife. For such a loss, words are inadequate to express our sympathy with our brother in his sad bereavement in this, the greatest of all earthly losses, a loss which no one can appreciate fully who has not, like our brother, stood by the

side of a new made grave and seen the wife of his youth and whom he had fondly hoped would be the companion of his age, laid therein. We hope he will have sufficient faith in the future, and fortitude in the present to say with him of old, "the Lord gave, He hath taken away, blessed be the name of the Lord."

#### THE YORK RITE AND THE CATHOLIC CHURCH.

To read the articles on the Catholic Church in the current York Rite Journals one would think that there could be nothing more opposed to each other than these two—that is, one who did not look below the surface would think so. A closer examination of the methods adopted by both these bodies towards all who oppose them will show a wonderful similarity. In fact, scratch the Yorkist and you will find the Papist, and that at his worst, too. To prove this contention we will quote a few extracts by Yorkists from Catholic Journals. We ask our readers to carefully read them and by substituting the name "Universal Freemason" for "Protestant," see how closely the Yorkist follows the tactics of the Catholic.

"All Catholics should exert their power to cause the Constitutions of the States to be modeled after the principles of their Church.—Pope Leo XIII."

This the Yorkists have done in the States of Oregon, Wyoming, Massachusetts, Pennsylvania, New York and several other States where they had sufficient influence in the State legislatures, and in other States they tried to follow the same course and were defeated.

"If Catholics ever gain a sufficient numerical majority in this country, religious freedom is at an end." If we use the word "Masonic freedom" in place of "religious freedom" it will be word for word the York Rite threat to the A. M. F.

"Protestantism has not and never can have any right where Catholicity has tri-

umphed. Therefore we waste the breath, we expend in disclaiming against bigotry and intolerance and in favor of religious liberty or the right to be of any religion that best pleases him.—Catholic World."

This is exactly the assertion that the Yorkist makes. They are in the majority, consequently the territory is theirs; that to submit their claims as against those of the A. M. F. is a waste of breath; that it is not bigotry and intolerance to persecute the Universal Masons, as said Universal Masons must of necessity be frauds, as they are not of the York Rite, and consequently are not Masons at all; they have no right to choose what Masonic Rite they shall belong to, or decide for themselves what system is most pleasing to them.

Well has it been said, "Consistency, thou art a jewel," more valuable because of its rarity. To the Yorkist it is horrible that the Catholic should defame and spitefully use one who differs from him in religious belief. But the Yorkist is perfectly justified in treating in the same manner the Universal Mason.

#### THE AMERICAN MASONIC FEDERATION AND THE GRAND LODGE OF SCOTLAND.

We have explained the position of the American Masonic Federation, its origin, claims, aims and objects, and especially its connection with foreign Grand Bodies, so often that the subject has got monotonous. We are driven again to speak of it because of the persistence with which certain York Rite writers and leaders lie about us, more particularly in asserting that the A. M. F. claims to have been chartered by the Grand Lodges of Scotland. The only reason that they can have for persisting in this lie—a lie, too, which the A. M. F. has often refuted—is the attempt to put the A. M. F. in a false light, first, with the Grand Lodge of Scotland by inducing that body to believe that the A. M. F. made such a claim, and secondly, with uninformed persons by

showing the denial of the Grand Lodge of Scotland of having ever granted such authority. In this Jesuitical maneuver the Yorkist is ably seconded by the secretary of the Grand Lodge of Scotland, one David Reid, himself the tool of a clique, by which he allows himself to be used for their advantage to his own disgrace. This we say advisedly, as we personally explained to him in his office in Edinburgh, Scotland, whence the A. M. F. derived its autholty, and in addition gave him a marked sketch of our history and several times since marked copies of the "Universal Freemason" have been sent him wherein it was stated clearly and emphatically that the A. M. F. has not now, never had, and never claimed to have, any authority from or connection with the Grand Lodge of Scotland. Therefore in the letters Reid writes to his American Masters denying that the Grand Lodge of Scotland ever granted authority to the American Masonic Federation he technically tells the truth, but in such a manner that he lies in the telling of it, as he leads the reader of his letters to infer that he—Reid—believes the A. M. F. makes the claim he denies, when he well knows that it makes no such claim.

What the American Masonic Federation does claim, and not only claims but stands ready to prove is:

The American Masonic Federation is a practical protest against the illiberal, intolerant and unmasonic spirit manifested by and characteristic of, that branch of Masonry erroneously called the York Rite. The name "American Rite" is a rechristening of what was formerly known in the United States as the "York Rite," and the new name is now almost universally adopted in the United States for the purpose, if possible, of making that rite more exclusive and dominant, without regard to Masonic light and history. This rite had its inception in America, whether known as the York Rite, or the American Rite, and is prac-

ticed by Freemasons in sections of the United States and nowhere else.

Protests have, at various times in the past, been made in several of the states by the more liberal and broad-minded Brethren of this rite against the narrow, exclusive and bigoted conduct of their confreres, who, receiving no assurance of consideration of their complaints or desires, have seceded and established rival Grand Lodges. As these Grand Bodies were, however, without any central or connecting head, they made but little progress, and were, in a measure, powerless to relieve or even mitigate the alleged evil against which they were warring. These schismatic "York Rite" Lodges have been unable to gain any foreign recognition, and thus became and still are a law unto themselves, measurably unknown, unhonored and unsung. They have failed to grow and increase, and while a number of them still exist, and appear to follow the even tenor of their way, as a protecting and fostering element, Masonically, they are a failure.

But very few of the founders of the American Masonic Federation ever owed allegiance to the York Rite. The majority of the officers received their Masonic light under other auspices, and having once drunk at the pure spring of Universal Masonry, the un-Masonic, un-American and selfish doctrines of the sectional Masonry known as the York or American Rite has never appealed to them. In this condition of mind, and realizing that a non-affiliated Mason was losing the very light that he had striven to obtain and to retain, which required that he might mingle with his kind and assume the responsibilities and share the pleasures of Masonic intercourse these Brethren sought and found a source from which they could lawfully obtain authority to step on to the broad platform of Masonic toleration, and aggregate with full protection of the law, both civil and Masonic, which said aggregation could, without let or hindrance, carry on

their Masonic labors in accordance with the Ancient Landmarks and the tenets of Universal Masonry. Masonry that is not universal is useless and worthless, except in the narrow section to which it is indigenous. Masonry throughout the world is united into one family, with the sole exception of the adherents of the State Grand Lodges in the United States of America. With this end in view, and to carry out its purposes, the founders of the American Masonic Federation applied to the Supreme Council of Louisiana, 33d Degree Ancient and Accepted Scottish Rite, and by that body was given authority, on the 14th day of September, 1906, to organize the Grand Lodge Inter-Montana, A. A. S. R. Symbolic, from members of Universal Council 30 degree and Consistory 32d degree, working under the "Grand Council of Rites of Scotland." This delegated authority was given under the signature of the Ill. Bro. Joseph N. Cheri, 33d degree M. P. S. G. C., who appointed Ill. Bro. Matthew McB. Thomson representative of the said Supreme Council, he being the representative of the "Grand Council of Rites of Scotland" for the United States of America, its territories and dependencies.

The Grand Lodge Inter-Montana, regularly formed according to the laws of the A. A. S. R., resolved to take steps to enroll all Scottish Rite Masons in the United States in one federation, they themselves being the first members thereof. On the 30th day of March, 1907, the Grand Lodge of Illinois, A. F. & A. M. (incorporated), applied for and was admitted to membership, they being healed and taking the oath de fideli to the A. A. S. R. On April 5th, 1907, five lodges in the city of Boston, which had previously worked the Rite of Memphis, were healed, took the oath de fideli, and petitioned for a Grand Lodge Charter from the American Masonic Federation. This was subsequently granted, and was installed on May 11th, 1907, under the title of the Grand Lodge of New England,

A. A. S. R., by the president of the Federation, Matthew McB. Thomson, assisted by the Ill. BB. Harry Good, deputy of the Grand Orient Espanol, and P. G. M. of the Regional Grand Lodge in Philadelphia, and W. Post, a P. G. M. of the same body.

On the 31st day of August, 1907, the American Masonic Federation was incorporated under the laws of the State of Idaho, the M. W. G. M., R. W. S. G. W., and R. G. W. Secretary of the Grand Lodge Inter-Montana being the incorporators. The Grand Lodge Inter-Montana then gave the following charter to the American Federation:

T. T. G. O. T. G. A. O. T. U. Peace, Tolerance, Concord, Liberty, Equality, Fraternity:

Unto All Regular Masons of Whatever Rite or Grade, Greeting, in the Name of God Everlasting:

Know ye that the Grand Lodge "Inter-Montana, A. A. S. R. Symbolic, chartered on the 9th day of January, 1907, by Matthew McB. Thomson, representative of the Supreme Council of Louisiana, has granted and does by these presents grant unto the Supreme Lodge of the American Masonic Federation, incorporated under the laws of the State of Idaho, all of the Masonic powers, privileges and prerogatives as a sovereign Masonic power, of which the said Grand Lodge Inter-Montana is itself possessed.

As witness our hands and the seal of our Grand Lodge, this 21st day of Eloul, answering to the 31st day of August, A. H. 5667, A. D. 1907.

(Seal) M. McB. THOMSON,  
M. W. G. M.  
J. W. LANGFORD,  
M. W. G. Secy.

Since then, in spite of all opposition, misrepresentation and persecution, instigated and propagated in the spirit of intolerance, the progress of the American Masonic Federation has been phenomenal. It is now represented by Grand and Subordinate Lodges in sixteen states.

and on the Atlantic and Pacific coasts. It is already recognized as a regular Masonic power, and foreign powers are exchanging representations with it. Here, at home, as an exponent of Universal Masonry, it has the field to itself. The Brotherhood of Man is now recognized as the Brotherhood of God, and when Universal Masonry is known as an advocate of these principles and the Landmarks of Masonry are adhered to, and a refuge established for the worthy wanderer and social outcast, and the objects and aims of the Federation are understood, thousands and tens of thousands will array themselves under its banners, where no distinction of class is known, where men of all creeds and colors may know a Brother and depend upon his honor. Liberty, Fraternity and Equality will be the guiding star, as plain and perfect as the Star of Bethlehem, which guided that trio of Brethren who sought and found the Grand Master. So mote it be.

The ancient Charges make it imperative that "A Mason is bound by the tenor of his obligation to strictly observe the moral law." The Decalogue says: "Thou shalt not bear false witness against thy neighbor," and the lie is promised a share in the lake that burneth with fire and brimstone. The knowledge of all of the above (presuming that they are acquaint with either the Bible or the Ancient Charges, which we doubt) does not deter a certain class of York Rite officials and writers from making statements that for pure unadulterated falsehood would make their prototype "Annabalas" sick with envy for their superior accomplishments.

The above is called forth by reading newspaper and magazine clippings sent us by some of our BB. Under ordinary circumstances we would not waste our time, or the space of the "Universal Freemason," in noticing or replying to these effusions, our own BB. know their falsehood, but remembering the old say-

ing that if a lie be well persisted in there will be some to believe it, we have concluded to briefly notice them. And then only for the information of BB. not of the A. M. F.

The Supreme Council of the Charleston Rite has a monthly organ called the "New Age," which printed in its January issue of the present year the following which we quote on the authority of a Portland, Oregon, paper:

"The Masons of California have had much trouble with clandestine, or fake Masonry.

In October of last year an organizer for the "American Federation of Masons" named Kay was arrested in Oakland and charged with obtaining money under false pretenses. One William C. Cavit, styled "Grand Master of the American Federation of Masons for the District Grand Lodge of California," defended Kay in the police court and stayed proceedings until February, 1913, when the case was tried by a jury, which disagreed. The case was retried in April by a jury, which resulted in a verdict of guilty, and the court sentenced him to jail for six months."

We trust that the "New Age" has been misquoted as we would hate to know that even an enemy, but one whom we have heretofore considered an honorable one, would descend to barefaced lies, and, what is as bad, barefaced suppression of the truth as this item contains, in which there is hardly enough truth to make the lies stick together.

It is true that an organizer named "Kay" was tried in California on the charge of obtaining money under false pretense, what is not said is that the policeman whose duty it was to select the jury (we say "select," not "pack," though we might be excused if we had) the attorney who prosecuted, and the judge who tried the case were all York Rite Masons, and we have all heard of the folly of sulng the devil when the court is held in hell, not that we mean

to insult his Satanic Majesty by the comparison, and with all the power for injustice at their command, it was only at the second trial that they were able to gain a conviction, and then the prosecuting attorney took special pains to impress on the jury that he did not deny the right of the American Masonic Federation to organize lodges in California. It is true also, though not mentioned by the "New Age" that three separate times has the California legislature through York Rite influence, passed laws to prevent the spread of the American Masonic Federation in the state, and that as many times has so many governors of the state refused to sign the bills.

The other case which we refer to hails from the City of Portland, in the State of Oregon, where some one spoils every month some perfectly good paper in the attempt to print what he is pleased to call a Masonic Journal. Amongst the few original articles in it is one with the caption, "Are Fake Masons the Tools of Rome?" and apparently leveled at the American Masonic Federation. The idea of such a connection would be laughable were it not pitiable to think that one who even pretends to be a Mason (and it is only in pretense that such are Masons) would descend to such tactics in the attempt to meet an opponent. We say "attempt to meet" advisedly, as he could never ascend to the plane we occupy, and certainly we can never descend to his. Of argument he uses none. Billingsgate and vituperation seem his stock in trade, and were we to apply to him the terse and expressive word "LIAR," it would be a fitting reply to all he says. Therefore we will pass from the falsehood and puerilities of the editor to the—if possible—more glaring falsehoods of his star contributor, Jas. F. Robinson, whose other name is Annanias, and who signs himself "Grand Secretary, Grand Lodge A. F. and A. M. of Oregon."

Robinson says that he is almost daily in receipt of letters from parties inquir-

ing about the American Masonic Federation. (How it must hurt him to acknowledge that the A. M. F. creates so much interest.) To these inquiries he gives his reply—it seems he sends the same reply to all inquirers, probably because his invention has been strained to breaking point with the first effort. It seems curious to the man in the street that no one writes to Robinson making inquiries for themselves, but always some hypothetical person who is interested in the welfare of a friend, and there is not a single paragraph of Robinson's reply to this supposed inquiry that does not contain either a lie, or a perversion or suppression of the truth, e. g., he lies when he says that the BB. of the A. M. F. have no authority from any lodge or Grand Lodge of A. F. and A. M. to establish lodges. The Supreme Lodge in the American Masonic Federation is itself a body of Free and Accepted Masons and not only holds, but can produce its charter giving it the right to work as such, which Robinson acknowledged on the witness stand that his Grand Lodge could not do, but then he also acknowledged that he did not know what difference, if any, there was between the names "A. F. and A. M." and "F. and A. M." In fact, what he does not know about Masonry is "prodigious."

He lies when he says that the A. M. F. is branded by all A. F. and A. M. Masons as fakes. The A. M. F. is in fraternal relations with 20 Grand Bodies of A. F. and A. M., some of which are also in fraternal relations with the Grand Lodge of Oregon.

He lies most damnably when he says our BB. who were arrested in Portland (at the instigation of himself and associates) "only escaped conviction on a technicality." He knows better, as he was present at the two trials, and knows that despite all the efforts of the York Grand Lodge of Oregon, which had one of its members hired as assistant to the prosecuting attorney, also a Yorkist, and

that the BB. were tried under a law drafted by an officer of the York Grand Lodge, and that as one of the attorneys put it, "the York Grand Lodge of Oregon used the machinery of the court and the money of the tax-payers to fight the battles that they knew they could not do themselves," the jury with but one ballot found the BB. not guilty.

He lies most damnably when he says that two of our BB. were fined \$200.00 on Feb. 16th in Vancouver, B. C., and that the judge said, "that a repetition of the offense (of spreading the A. M. F. in Vancouver) would be more severely dealt with." What the judge did say was as follows:

"I wish it to be clearly understood that it is no offense to establish any other order of Freemasonry than that which is known by the name of the Ancient Free and Accepted Order of Masonry, and it is no offense to solicit members for any such new order. But the crux of the present charge is that in soliciting members for the new order representations were made that the men were joining an order of Masonry connected with the older and well known Order of Freemasonry."—Daily Peonike, Vancouver, B. C., Feb. 16, 1914.

Thus establishing our right to work in the Dominion, and a flourishing lodge is working there now. It is an item of interest in regard to Vancouver, B. C., that this man Robinson in another place said that "McBain Thompson (meaning McBlain Thomson) was expelled from the Masonic order in Scotland and should he or any of his representatives ever put foot on British territory, they know what would happen." That McBlain Thomson was ever expelled from Masonry in Scotland or that even charges of any kind for wrong-doing had ever been preferred against him, either in his Lodge, Chapter, Encampment or Council is a LIE. On the contrary, he is a life member in all these. Among this mass of lies it is refreshing to have one truth, even if told

inadvertantly. We know what happened when Thomson put foot on British territory; the right to work in Canada was established for the A. M. F.

When Robinson says that any one joining the A. M. F. in the expectation that they could join or visit lodges under the York Grand Lodge would be disappointed. He inferred that inducements or promises to that effect was given to prospective candidates by the A. M. F. he lies by inference as the application blank signed by each candidate contains the following clause:

"I am well aware that your lodge has no affiliation with the Grand Lodge of the State of (name of State) of the York Rite, or with any lodge working in that Rite."

When Robinson says that he can show letters from the Grand Lodge of Scotland deynling that it had ever given the A. M. F. charters or authority to establish lodge in America, he leads those not acquainted with the facts, to believe that the A. M. F. makes such a claim, in doing so he lies again, and he knows that he lies as he heard the testimony on oath given in the court in Portland to the contrary.

Too much time and space has been devoted to this unsavory matter. These men are in a class by themselves and it would be perhaps unfair to try them by the same moral standard that apply to other men. They are of them who make and love a lie, who love a lie rather than the truth, and for the reason that their deeds are evil, and to expect otherwise from them would be as unreasonable as to expect the Ethiopian to change his skin, or the leopard his spots.

#### KNIGHT TEMPLARY IN SCOTLAND.

We are in receipt of the long delayed decision of the case of the "Grand Encampment of the Temple and Malta in Scotland" vs. the "Great Priory of the Temple and Malta" in the Scottish Court

of Session, the highest court in Scotland. The Judge decided that the "Grand Encampment" had delayed so long in starting suit that it was barred from suing.

It may interest the readers of the "Universal Free Mason" to know the history of this case as a great deal has been said and written about it. To make the subject plain it will be necessary for us to slightly trace the history of Templar Masonry in Scotland.

All writers on the Masonry of Scotland agree that all then known degrees of Masonry were worked under the aegis of the Craft Charter during the eighteenth century (and how much earlier, we know not), and that in 1800 the Grand Lodge of Scotland forbade her Daughter Lodges from working other than the three great degrees of St. Johns Masonry the ostensible reason given by the Grand Lodge for this action was, that treasonable practices against the government were concocted in gatherings held professedly as meetings of Masonic high degrees. The real reason was without doubt the fact that the Mother Lodge of Kilwinning, then working independently as a sovereign Masonic power, was universally acknowledged as the source of the high degrees, and the Grand Lodge, jealous of the Mother Lodge's prestige, took this means of giving her rival a left-handed blow. Be this, however, as it may, the effect of the Grand Lodge's edict was to cause the possessors of the advanced degrees to seek other authority under which to continue their work. In the neighboring Kingdom of Ireland there was a governing body of Knights Templar which had originally sprung from a Scottish source in a Charter granted by the Mother Lodge of Kilwinning to brothers in Dublin. From this body, known as the "Early Grand Encampment of Ireland," the Scottish High Degree Masons sought for and obtained Charters enabling them to work the degrees they had before worked under the Craft Charter.

Under the Charters thus granted, all known degrees beyond the Craft degrees were worked, and this authority was the only one known until, in 1812, a traitor appeared in Encampment No. 31 of Edinburgh, who led some of the Fraters astray by founding a clandestine body which he termed the "Grand Conclave." To this illegal body the Traitor Deuchar induced the Duke of Kent to lend his name as Patron. This Grand Conclave was but of short duration, as the members, displeased with Deuchar's assumption of life-long Mastership, forsook it, and it died of inanition, subsequently to be revived as a non-Masonic organization, which, dying, was replaced by a body styled the "Convent General of the Religious and Military Order of the Temple and Malta."

The original and legitimate Encampments continued to work under the Irish Charters until 1822, when they believed themselves strong enough for self-government, and consequently applied for and obtained a Charter of Renunciation from the Early Grand Encampment of Ireland creating the Encampments in Scotland into an independent Grand body, and as such it continued waxing in numbers and influence while the schismatic Convent General dwindled until it became but the shadow of a shadow.

Previous to the year 1895 there had been two governing bodies for the Royal Arch Degree, and after their consolidation some well-meaning brethren conceived the idea of consolidating the two Templar Bodies also, and meetings looking to that end were held, and it even seemed as though a union would be accomplished, as negotiations had gone so far that a joint name for the united bodies was agreed upon, viz.: "The Grand Priory of the Temple and Malta." At the last moment, however, the cloven hoof was shown, and when the schismatics sought to have the Grand Encampment cease all connection with another high-grade body that prior to 1822



had been an integral part of the Templar system, and since then had been intimately associated with the Grand Encampment. This body was known as the "Scottish Grand Council of Rites," which governed all degrees beyond the Knights Templar. This the officers of Grand Encampment emphatically refused, stating that as a Knights Templar body they had nothing to do with bodies or degrees not of their system. In consequence of this the negotiations were broken off, but the schismatics for a fourth time changed their name, adopting that which was to have been the name of the united body had the union taken place.

To let the reader understand the motive underlying the attempt of the schismatics to array the Grand Encampment against the Grand Council of Rites, it will be necessary to revert back to the year 1846, when the "Supreme Council of France" (falsely styling itself of the Scottish Rite, and an illegitimate child of the clandestine Council established at Charleston, S. C., in 1802), in despair of ever gaining recognition from the regular Scottish Masons, established another illegitimate body in Edinburgh which styles itself the "Supreme Council for Scotland of the Ancient and Accepted Scottish Rite," a title as false as all else is that hails from the same source. Its very name is a triple lie; it is not "ancient," as it is Masonically but a thing of yesterday; not "Accepted," as its very existence is unknown to the vast majority of Scottish Masons, and the fact of its importation from France disposes of its claim to be "Scottish." This mongrel was jealous of the recognized position and antiquity of the genuine high-grade body, and using the Templars as a tool thought to destroy the Grand Council of Rites by depriving it of Candidates, as the possession of the Templar grades was a necessary pre-requisite to the Council degree.

From the time of the original seces-

sion of the traitor Deuchar from the Early Grand, persistent efforts had been made by him and his successors to kill or absorb the Grand Encampment by fair means or foul, the latter preferably as more in keeping with their character, and this, their latest effort, having failed, they bethought them of another scheme and found ready-made a fitting subject for any nefarious work in the person of one of their members, a man of unsavory repute, by name A. A. Murray. This disgrace to the name of Mason, while the hired tool of the schismatics, professed to be an earnest believer in the superior legitimacy and antiquity of the Grand Encampment, and sought membership therein and took the oath of fealty to it. We think we hear some good brother say in horror, "but this is perjury." True, Brother, but what is such a small thing as perjury to such men, especially when a fat office is offered as the reward, as our immortal Brother Buens has it of another character?

Who'er thou art, O reader know  
That death has murdered Johnny,  
An' here his body lies fu' low,  
For soul he ne'er had ony.

Murray having gained admission to the Grand Encampment as a proselyte showed great apparent enthusiasm for the cause, and so wormed himself into the confidence of the unsuspecting brethren that after a short time they elected him Grand Master, having achieved this position he craftily changed the order of Grand Encampment, bit by bit, until, with the assistance of a body hitherto unknown to the democratic government of Grand Encampment, called the Grand Masters Council, and by ignoring some laws of Grand Encampment leged amalgamation of the Grand Encampment and the schismatic Grand Priory on terms so obviously unfair and one-sided, so very different from those offered by the schismatics but a few years before as sufficed to show, were there nothing else, that he was the tool

he afterwards proved to be. All the records, seals and Charters were surrendered to the schismatics by the Grand Recorder and the funds by the Grand Treasurer, both tools of the arch traitor. The ancient Knight Templar Encampment was supposed to be then a thing of the past, so confident were the schismatics of this that they issued a new edition of laws in which they prefaced a professed sketch of their history in which they congratulated themselves on being healed of their irregularity by the union with the genuine body. The traitor Murray was rewarded for his treason with the office of Grand Scribe of the Royal Arch Chapter, and the incident was considered closed, as Murray expressed it, there were none left to object except some weavers and colliers in the country Encampments, and they had no money to fight. The brethren thus sneered at had the courage of their convictions, and they found the money to take the case to the Court of Session. Unfortunately for them, the time that it was necessary to take to raise the funds to fight has, in the judge's opinion, deprived them of their right to sue. We understand that the case will be appealed, but whether or not, whether the loyal Knights prevail over the traitorous and time serving, they will have the respect of all true Masons, though their ranks may be weakened by defection. Truth and justice is on their side, and they will as before bear aloft the ancient banner of the old early Grand with the proud motto, "We were the first, and we shall be the last," and that, too, when the very name of the traitors is forgotten, or only remembered like the traitor Meneth, because of their infamy.

#### COMMUNICATION

(Continued from page 249)

The Federation, on seeing this vigorous demonstration, decided that the Astoria local Masons would stoop to any

level in order to accomplish their purpose, and therefore deemed it advisable to place one of their most staunch and active representatives in the field. After a great deal of deliberation Bro. A. J. Court was chosen to shoulder the responsibility. Living up to the reputation earned by his victories in other fields, he started out with a full determination to place a Lodge of pure Scottish Rite Masonry on such a foundation that it would resist all onslaughts of its enemies. His faculty for making friends stood him in good stead, for it was not long before two of the most progressive citizens of Astoria openly came out for him and Scottish Rite Masonry.

G. W. M. SOMMERVILLE,  
Portland, Ore.

#### REVIEWS.

We regret to learn of the suspension (only temporary we hope) of "Universal Co-masonry," the English edition of the organ of the Co-masons in America. While not in sympathy with the principal part of the Co-masonic program, we have had the pleasure of meeting many members of that body and have found every MAN of them whom we have met (we have not risked meeting with the co-ones) to be Masons in all the word implies. With their Grand Master and the associate editor of the "Universal Co-Mason" we have the honor of personal acquaintance, and have ever found him an honorable gentleman and a true Mason. The magazine was newsy and well edited and again we express the hope that the suspension is only temporary.

"The Co-Mason" of London, England, is the organ of the English Co-masonic body, the April number of which is now before us. As usual, it is replete with interesting matter. We can safely say that no Mason, regardless of the Rite to which he may belong, but will be benefited by reading the "Co-Mason." In the

editorial department, conducted under the caption "From the Master's Chair," we are a little surprised to see prominence given to a discussion of the internal policy of the Grand Lodge of England, seeing that the Grand Lodge of England does not recognize the Co-masons as being Masons at all.

To treat at length all the good things in the April number would take more space than we have to spare; therefore we will touch but slightly on them. The article on Heraldry given an account of the ceremony of inducting a new Knight into the Order of the Garter, England's chief order of Knighthood, as the Thistle and St. Patrick are those of Scotland and Ireland. Though not in any way allied to Masonry, the subject is of interest.

The space devoted to what its members are please to call "The Worshipful Society of Free Masons," so called because they are not FREE MASONS, could have easily been devoted to more interesting subjects. We had thought that Fabulous Masonry had died with the middle of the nineteenth century, but it would seem that it has some votaries yet.

The article on "Moses, the Law Giver or Manu," and the English Parliamentary laws relating to Masons are both interesting and instructive.

The "Universal Free-mason" receives a favorable review.

The title "Masonic Home Journal" would lead one to believe that the Journal was a one subject one, but one has only to read it to be undeceived, as it is our opinion the best written and least one-sided of all the American York Rite Magazines. It is so at least of all that come to our table. The April number just received is an issue of sixty-four pages, and every page an interesting one. The article on Mexican Masonry is very fair and allows—contrary to the usual York dictum—that the Mason of another Rite is still a Mason and has some rights

as such. The writer of the article, however, mistakes when he says that the Scottish and York Rites are the only ones practiced in Mexico, as the "National Mexican Rite," which is similar to the modern French Rite, is the official Rite of the Grand Lodge of the Federal District. He also omits to mention the "United Grand Lodge of Mexico," with its see at Vera Cruz, which is the strongest of all the Mexican Grand Lodges.

In the editorial the benefits to be derived from a Masonic press are enlarged on, and we agree with our Brother in every word he says—that is, if all Masonic journals were like the "Home Journal," filled with live news or original articles, not with clippings from out-of-date encyclopedias and little stories. The start is made of a Masonic Press Association and a Portrait and Biographical sketch are given of Bro. the Count Goblet D'Alviola of Belgium, one of the most prominent of the Masons of Continental Europe.

There is a positive antagonism between the Roman Catholic Church and Freemasonry. This is apparent on every hand, and no effort is put forth by either side to conceal it. Why this is, or should be, is not the purpose of this article to disclose. Suffice it to say, that this feeling is deep seated and impossible to be rooted out. The Roman Catholic Church has become a menace to ever sect or creed that is or can be denominated protestant. Accepting this word in its general and accepted meaning, every person or community, that does not accept the faith as detailed in its canonical law, is protesting by life and actions against the enforcement of that law. Freemasonry does not accept any of the tenets of that faith, hence, is tabu, and a heretic.

We have just read an interesting article written by A. W. Ryerson and published in the "Tyler-Keystone," of March, 1914, and it is well worth a perusal. It is too lengthy for publication here, but

we take the liberty to excerpt a few prominent passages:

"In this connection we note that Bro. Elmer E. Rogers, Chicago representative of the Tyler-Keystone, and well known as a contributor to these columns, has been delivering a series of seventeen-minute stereopticon addresses before Chicago audiences. Some of his topics are: Who Laid the World's Cornerstone? The Sunrise of Masonry. That's Some Masonry. Who's Who in Masonry. After Masonry—What? The Masonic Nations. The World of Masonry. The Masonic World. The Patriotism of Masonry. The Best Foot Forward. The Past Masters of the World. The Future Masters. Delivering the Goods.

The Illinois Grand Lodge has just endorsed popular treatment of Masonry in addresses.

This is a big theme, and it is quite probable some of our readers have clear and well defined ideas on the subject.

"Under the name of Freemasonry a secret society claiming to have inherited the traditions of the Templars, gathered together under pretext of the public good, **Men of the Highest Wealth, Rank and Intelligence**—all the emblems of this society relate to the building of a temple. The real object of the institution was known only to a few of the leaders and never entrusted to private members. It was enough to have gathered together a secret army, perfectly disciplined, ready to rise, at the first signal, against the church and society."

Then comes the famous Bull. of Pope Clement XII, in Ennineti (April 28th, A. D. 1737) which condemns Freemasonry and forbade the faithful to take part in it on any pretext whatever or contribute to its progress in any manner. This solemn anathema has never been revoked.

This edict of the Church of Rome against Freemasonry was issued twenty years after the birth of the Grand Lodge in England, and when the Freemasons of France and Germany rebelled against

the power of the confessional and utterly refused to submit to infliction of priestly penance. From that time on Freemasons were considered heretics. Now, let us see how the Church of Rome defines a heretic. In the decretals of Pope Gregory the IX, the heretic is defined to be a man "Who in whatever way or by whatever vain argument is led away and dissents from the orthodox faith of the Catholic religion which is professed by the Church of Rome." The remedies for the cure of this evil are defined according to the Canon Law, as follows:

"It is commanded that archbishop and bishops either personally or by their archdeacons or other fit persons go through and visit their dioceses once or twice every year and enquire for heretics and persons suspected of heresy. Princes of other supreme power in the commonwealth are to be admonished and required to purge their dominions from the filth of heresy the work of Purgation to be conducted in the following manner: I. Excommunication: This sentence is to be pronounced not only on all notorious heretics and those suspected of heresy, but also on those who harbor, defend or assist them, or who converse familiarly with them, or trade with them, or hold communion of any sort with them. II. Proscription: from all duties ecclesiastical or civil, also from all public duties and private rights. III. Confiscation of all their goods. IV. The last punishment is death, sometimes by sword, more commonly by fire."

A decree of Pope Honorius III reads:

"And all heretics of both sexes and of every name be damned to perpetual infamy; we declare hostility against them; we account them accused and their goods confiscated. Nor can they ever enjoy their property or their children succeed to their inheritance; inasmuch as they grievously offend against the eternal as well as the temporal king."

"That as regards princes who have been required and admonished by the

church, and have neglected to purge their kingdom from heretical pravity a year after admonition, their lands may be taken possession of by any Catholic power who shall undertake the labor of purging them from heresy."

But to pursue our quotations:

"The bishops of Rome may excommunicate emperors and princes, depose them from their states and absolve their subjects from their oath of obedience to them."

Now let us hear the canon laws upon the power of the pope to annul oaths, release subjects from their allegiance, for this is of particular interest to Freemasonry.

"The pontifical authority absolves some from their oath of allegiance."

"The bond of allegiance to an excommunicated man does not bind those who have come under it."

"An oath sworn against the good of the church does not bind; because that is not an oath, but perjury, which is taken against the church's interest."

And you, members of the judiciary, what do you think of this?

"Secular judges, who dare in the exercise of a damnable presumption to compel priests to pay their debts, are to be restrained by spiritual censures. \* \* \* The constitutions of princes are not superior to ecclesiastical constitutions, but subordinate to them. \* \* \* The law of emperors cannot dissolve the ecclesiastical laws. \* \* \* Whatever belongs to priests cannot be usurped by kings."

"The tribunals of kings are subjected to the power of priests."

"All the ordinances of the apostolic seat are to be inviolably observed."

"The yoke which the holy chair imposes must be borne although it must seem unbearable."

"The decretal epistles are to be ranked along with the canonical scripture."

"Temporal power can neither loose nor bind the pope."

"It does not belong to the emperor to

judge the pope.

"The Emperor ought to obey, and not command, the pope."

"If the pope should become neglectful of his own salvation and that of the men, and so lost to all good that he draw down with himself innumerable people by heaps into hell, and plunge them with himself into eternal torments, yet no mortal man may presume to reprehend him for as much as he is judge of all and is judged of no one."

But the climax of all in these extracts from the code of Rome's jurisprudence is contained in the following remarkable canon.

"Temporal princes shall be reminded and exhorted, and if need be compelled, by spiritual censures to discharge every one of their functions: and that, as they would be counted faithful, so for the defense of the faith they publicly make oath that they will endeavor bon fide with all their might to extirpate from their territories all heretics marked by the church; so that when anyone is about to assume any authority whether of a permanent kind or only temporary, he shall be held bound to confirm his title by oath. And if a temporal prince being required and admonished by the church shall neglect to purge his kingdom from this heretical pravity, the metropolitan and other provincial bishops shall bind him in fetters of excommunication, and if he obstinately refuse to make satisfaction within a year, it shall be notified to the supreme pontiff that then he may declare his subjects absolved from their allegiance and bestow his lands on good Catholics, who, the heretics being exterminated, may possess them unchallenged, and preserve them in the purity of faith."

"Those are not to be accorded homicides, who, fired with zeal for the mother church, may have killed excommunicated persons."

During the period when the power of the Roman Church was supreme it may

be gleaned from the foregoing as well as the history of the past that to have been a Freemason, that is, a hertic, in the sixteenth century, required great fortitude, courage and secrecy, as well as obligations one to the other and to the craft, of a character that would assure their standing by one another during the perilous period. Had the Roman Church the same power today to enforce its canon laws as it had in the sixteenth century, and whether or not it is striving to regain that power in America, may be judged by the reader in our concluding quotations from recent publications.

First from Western Watchman (Roman Catholic), July 7, 1910:

"Protestants need not expect that the judgments of Catholics on the reformers and their work are going to undergo any mitigation. Time only added confirmation and irrefutability to the original estimates. The process of religious peace will be on the lines of truth and loyalty to the church's heroic past. The church has nothing to withdraw for what she has said of its enemies. Our Lord said that those who opposed Him were impelled by anti-Christ. The church's enemies are Christ's enemies. **The promoters of heresy are the children of perdition.** She has always maintained this as a theory. She is prepared to demonstrate its truth in the lives of her detractors; but the original protestant sin has found its authors out. **Get Ready the ropes.** The bloated authors of reformation will soon be toppled from their place of pride and cast in the dung hill of the world's scorn."

From the Missionary (Roman Catholic) May, 1910, we quote as follows:

"It seems to me that the main support of Protestantism comes from the United States and England. The millions subscribed in these two countries keep protestantism alive. So far as converting to Christianity the heathen is concerned, it is true that the Protestant missionaries accomplish nothing, but they do interfere

with and retard the work of our missionaries in Catholic countries. If we put an end to the effort in England and the United States, by making these nations predominantly Catholic, we will have removed the chief obstacle to the conversion of the whole world to the true faith. \* \* \* A vigorous effort in the United States at this time will reduce the opposition to an insignificant condition. In the course of another century the (Protestant) sects will be a study for the historian and antiquarian, along with arrianism."

The Missionary Movement (Roman Catholic) Page 12, reads thus:

"It is clearly intimated that the conversion of the United States to the Roman Catholic faith, or making of America dominantly Catholic, will mark the utter downfall of Protestantism in the world."

#### DAD'S A SHRINER NOW.

My dad's a good old sport, all right,  
Last night he took the Shrine;  
When he got home, he was a sight—  
Say, none of that for mine.  
Ma sewed his trousers to his shirt,  
And underwear as well,  
But when she told pa it was torn,  
He simply said, Oh . . . !  
The fellows all like pa real well,  
He Master of his lodge.  
He says the Nobles have a goat  
Too quick for him to dodge;  
A camel, too, and red-hot sand—  
Oh, yes, a great big rope—  
And when he saw the caravan  
He says he lost all hope.  
Dad didn't go to work today,  
But sticks real close to bed;  
He has a plaster on his side  
And bandages on his head;  
His feet and hands are blistered some,  
But he says it was fine.  
The crowd must be just awful rough,  
Where father took the Shrine.

—Bob Dyrenforth.

# The Universal Free Mason

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## OFFICIAL.

BB. Frank Yates of Euphrates Lodge, Detroit, Mich., and J. Schonberger of Haladas Lodge, New York, have been awarded the Honorary grade of Excellent Master for eminent services rendered to the Craft.

## DEPUTIES WANTED.

We have again to appeal to the Brethren to assist the Chief Organizer in spreading the knowledge of Universal Masonry by recommending to him capable BB. to act as Deputy Organizers. Brethren desirous of taking up this work will be given all particulars by applying to the Chief Organizer at this office.

There will be a meeting of the Supreme Grand Lodge held in Chicago, Ill., on June 28th, 1914. The M. W. President General will attend. The object of the meeting is to deliberate upon and discuss matters appertaining to the welfare of the Lodges in the Eastern States.

It will be noticed that the Directory of Lodges is very incomplete and incorrect. There have been so many changes since the last reports came to this office that it is almost impossible to make the necessary corrections. Secretaries are particularly requested to send in their semi-annual reports as early as possible, and as full as possible, so that the July issue may contain a full and correct directory.

## SCOTCH MASONRY.

(Continued.)

### IS FREEMASONRY AXIOMATIC?

I have been taught in my Masonic school that Masonry and truth are synonymous. I believe this to be the correct teaching. I have also been taught that doctrine and discipline should not be confused. The doctrine of Masonry is the embodiment of truth. But the discipline of the Lodges is a matter left largely to the labor and good judgment of those in charge of the various Bodies.

It would seem to me to be necessary that the actions of those in charge of Masonic Bodies be in conformity with the doctrine or principles of the Order. Especially is this so in confining their words and actions to the principles of truth. If truth is not necessary to be enacted in the propagation of Masonry, then are we "whited sepulchres" and false to our faith and profession.

My attention lately has been called to an effusion from the pen of one James F. Robinson, styling himself Grand Secretary of the Grand Lodge of Oregon. This slander is being industriously circulated in that state, and so eager is he, or the Grand Lodge of Oregon, for which he claims to be sponsor, to have it as widely circulated as possible that at the end of each newspaper article is the little word "advertisement" appended, showing that the coffers of that Grand Lodge furnish the means to pay for the same.

Methinks it were better if that money were applied to "Charity," the keynote of the Masonic arch.

I am ready to admit that all men, as the Psalmist says, are liars, but there usually exists some excuse for men's everyday prevarications, but in this instance I see no excuse, and more particularly Masonic excuse, for the falsehoods and slanderous untruths contained in this aforesaid effusion. It is not my purpose to answer the article in any way, but inasmuch as its purpose is to malign and untruthfully place before the people of Oregon an alleged pedigree of a man and a Mason, who is so far above the author of the effusion either as a man or a Mason, that comparisons are odious, it becomes my duty as a Mason to defend him. Matthew Mac B. Thomson is, without fear of contradiction, the brightest Mason in the United States. I put this forth as a challenge to any Masonic wiseacre who desires to take issue with the statement. For this reason I desire the people of Oregon to know the truth in contradistinction to the slanderous statements made by James F. Robinson, Grand Secretary of the Grand Lodge of Oregon.

I am not Brother Thomson's appointed protector, nor has he solicited my efforts in his behalf, but as a Mason, and a friend of his for over thirty years, and on behalf of our many Brethren in Oregon, and their name is legion, I wish to nail the lies that have been presented under the guise of Masonic truth. The time-worn and hackneyed expression that the American Masonic Federation is not authorized by the Grand Lodge of Scotland has been so often explained that it is nonsensical to further debate it. It is nowhere claimed that it has any connection with the Grand Lodge of Scotland. It has none, nor does it desire any recognitions from that body.

The Grand Lodge of Oregon, through its official mouthpiece, James F. Robinson, quotes a few isolated passages from

what is alleged to be a letter from one Alfred A. A. Murray, Grand Secretary of the Grand Chapter of Scotland. One of the quotations is as follows: (This alleged letter bears date November 4, 1912.)

"Nearly all the descriptions you quote in connection with Thomson are perversions of the truth. In the sense that he is an expelled Mason, and that he is not a member of the recognized Masonic Bodies in Scotland bearing the descriptions quoted by you."

The following are the facts and the truth, and anyone interested, be he a Mason or Profane, can substantiate the truth by addressing the Bodies that I name. Brother Thomson was born in the town of Ayr, Scotland. He first received Masonic light (1875) in a pendicle of the Ancient Lodge of Melrose, before it joined with the Grand Lodge of Scotland. He afterwards affiliated with the Lodge Newton-on-Ayr, St. James No. 155, on the roll of the Grand Lodge of Scotland. He is still a life member of that Lodge, and has never had a charge preferred against him in all his Masonic career. He also served as First Principal of the Early Grand Royal Arch Chapter of Scotland. He is now a life member of his Mother Chapter, Ayr Chapter, Royal Arch Masons, No. 3, of Ayr, Scotland, a subordinate Body of the Grand Chapter Royal Arch Masons of Scotland, of which Alfred A. A. Murray is Grand Secretary. He has never had a charge preferred against him in his Mother Chapter, and yet this man Murray claims he was expelled from the Grand Chapter, when everyone familiar with Masonic law knows he must be first tried for offenses in his Mother Lodge or Chapter, and the Grand Body has no original jurisdiction, but is an appellate body, and can only take cognizance of offenses when brought before it on appeal from the lower body..

Brother Thomson is the Grand Representative in America of the Body, known



as the "Scottish Grand Council of Rites," this Grand Body holding within its bosom all the higher degrees, and all the A. M. F. higher degree diplomas issue from that Body.

He published, for a number of yeys, in Scotland, a magazine known as "The Scottish Freemason," and had for his contributors such Masons as John Yarker, William J. Hugham, Robert Freck Gould and others. His name appears very prominently in the latest work of Brother Gould, just off the press of William Tait of Belfast, Ireland, in which Brother Gould acknowledges in grateful language Brother Thomson's contribution to his history. Sir Charles A. Cameron, in his work entitled "The Origin and Progress of Chivalric Freemasonry in the British Isles," published in Dublin in 1901, has this to say of Brother Thomson: "I have pleasure in acknowledging the fraternal assistance in collecting materials for it which I have received from the following Brethren: William J. Hugham, P. S. G. D., Eng., Torquay; Charles F. Matier, Grand Vice Chancellor of the Temple, London; Dr. Chetwood Crawley, P. S. G. D., Ireland; Colonel Peter Spence, G. M.; Robert Jamison, Secretary; Robert Jackson, Past Secretary, and Matthew McB. Thomson, Past G. M. of the Grand Encampment of the Temple and Malta, in Scotland," etc.

I have a book before me, published in Glasgow, Scotland, in 1895, called "The Scottish Freemason Calendar," a valuable compendium for the use of the Craft, edited and compiled by Matthew McB. Thomson, P. M., P. Z., P. E. C., etc. This was twenty years ago, and he was evidently a good and recognized Mason in that country at that time.

He was Grand Master of the Early Grand Encampment of Knights Templars, in Scotland, from 1876 to 1881. He is a Knight of the Grand Cross bestowed for faithful services in that capacity.

The Early Grand Encampment was introduced into Scotland in 1798. In 1895

he was Grand Representative of that Body, and served on the following committees: Jurisprudence and Appeal, Foreign Relations, Printing. In the same year (1895) he was First Grand Principal Z. of the Early Grand Royal Arch Chapter of Scotland, and it was during his incumbency of that office that the amalgamation was perfected whereby it became a part of the present "Grand Royal Arch Chapter of Scotland," the body of which the maligner, Alfred A. A. Murray, poses as Grand Secretary, and who states that Brother Thomson is not a Mason, and is a FAKE.

The following is an excerpt from the minutes of the Early Grand Royal Arch Chapter of Scotland, on the 25th of September, 1894.

"The annual meeting of the Grand Chapter was held in the Masonic Hall, Parkhead, Glasgow, on the morning of the 29th of September, Com. M. McB. Thomson, M. E. G. Z., presiding. \* \* \* The election being over, the M. E. G. Z., M. McB. Thomson, submitted for the approval of Grand Chapter a set of proposals which he, on their behalf, had sent to the Grand Scribe E. of the Supreme Grand Chapter as a basis of union between the two bodies."

The following excerpt is from a later meeting:

"The regular quarterly meeting of the Early Grand Royal Arch Chapter of Scotland was held in the Sun Hotel, Kilmarnock, on the 29th of December, 1894, Comp. M. McB. Thomson, M. E., Grand First Principal, presiding. The principal business coming before Grand Chapter was considering the proposal of terms of union between the Early Grand Royal Arch Chapter and Supreme Grand Chapter, when it was resolved that they also should agree to the terms already agreed to by the Supreme Grand Chapter; and that a committee should be appointed consisting of the First Principals of the various E. G. Chapters to make final ar-

rangements. Thereafter the Grand Chapter was closed in ample form."

The final consummation was reached on June 11, 1895. Extract from the minutes of that date:

"Meetings of the Supreme Grand Royal Arch Chapter of Scotland and the Early Grand Royal Arch Chapter of Scotland were held in Masonic Hall, Buchanan Street, Glasgow, on the 11th ult., to consummate the union of the Early Grand Chapter with the Supreme Grand Chapter.

"The Early Grand Chapter met in the St. John's Hall at 3 p. m., Com. M. McB. Thomson presiding. The minutes of the previous meeting having been read and approved, the Grand Z., M. McB. Thomson, informed the Companions that, as the business of this meeting was simply to carry out the resolution of the last Grand Chapter meeting, anent dissolution of this Grand Chapter, and uniting with the Supreme Grand Chapter, the business would be mostly of a formal nature and called upon the Grand Scribe E. to call the roll of active Chapters, which was done. It was then proposed by the Grand Z., seconded by the Grand H., that the Early Grand Royal Arch Chapter of Scotland resign all right or title it has, or claims to have, over Royal Arch Freemasonry, in favor of the Supreme Grand Royal Arch Chapter of Scotland, which was carried unanimously. Companion A. H. Martin proposed, seconded by Companion W. Young, that the thanks of this Grand Chapter be accorded to Companion M. McB. Thomson, Grand Z., for the many services he had rendered, and his labors in the interests of the Early Grand, which was agreed to by acclamation. The Grand Z. then declared the Early Grand Royal Arch Chapter of Scotland dissolved, and closed forever."

The consummation of all was reached when the united meeting was held in St. Mark's Hall, where the final arrangements were made. The M. E. Depute

First Grand Principal, in the course of a congratulatory address, said that he considered the event was unique in the history of Royal Arch Masonry in this or any other country; it was the consummation of the happy union of two bodies which had hitherto claimed jurisdiction over Royal Arch Masonry in this country. Now, he was happy to say, we have a united Supreme Grand governing authority for Royal Arch Masonry in Scotland, united in the diffusion of light and knowledge, and in cultivating Masonic charity—the great object of our Institution. Companion M. McB. Thomson, past Grand First Principal of the late Early Grand Chapter, expressed, on behalf of the Companions who lately composed that body, their gratification at the consummation of the long desired union. The Supreme Grand Chapter was then closed in full form by the M. E. G. Depute First Grand Principal, and the Companions were for a time entertained at refreshment as the guests of the Supreme Grand Chapter, during the progress of which the toast of the Supreme Grand Chapter was given by the late First Grand Principal of the Early Grand, Com. Matthew McB. Thomson, and Com. McN. Campbell in a humorous speech gave the Chapters lately forming the Early Grand, and congratulated the Supreme Grand Chapter at beating the record in maternal results, in having on the present occasion ten children at one birth. "The Grand Scribe E., Companion R. S. Brown," was given in felicitous terms, by Companion Dr. Dickson, and was received in a manner which showed the high estimation in which Com. Brown is held. The climax was, however, reached when "The Chairman, Major F. W. Allan, was given, in the enthusiasm with which it was responded" to. Although the stay of the Companions together was necessarily short, owing to the distance many of them had to travel, the meeting will be long remembered by those who had the privilege of being present."

The foregoing showed the condition of Royal Arch Masonry in Scotland, in the days of "auld lang syne," years before the man A. A. A. Murray became a Mason at all, and this "king who has arisen and knows not Joseph" has the temerity to say to the world, and that in the face of the hundreds of Scotch Royal Arch Masons who took part in these proceedings that Companion Matthew McB. Thomson is an expelled Mason and a clandestine worker, and a fake, etc. If this man Murray is not ashamed of himself and his nefarious actions, he ought to be, as in his own country he will be dubbed a Masonic "Montieth" by his Masonic countrymen, for the name of Matthew McB. Thomson is honored and revered by Masons all over Scotland, while his name is now and will increase to be execrated. This magazine has a large circulation in Scotland, and its influence is already being felt there for good, and Mr. Murray will feel the reverberations and his ears will tingle. He has associated himself with strange bedfellows, and the results of this unhallowed intercourse will redound to his chagrin and discomfiture, and eventual disgrace.

We have little care for the babblings of Robinson and his ilk, and do not desire to controvert his slander.

The Grand Secretary of the Grand Lodge of England says we are not in amity with his body. More he saith not. We never claimed we were, and I do not know if we care much to be so recognized.

The Grand Secretary of the Grand Lodge of Scotland utters his accustomed wail, to the effect that the A. M. F. is NOT AUTHORIZED BY THE GRAND LODGE OF SCOTLAND. This is certainly begging the question. We have never at any time claimed that we were. Matthew McB. Thomson is a life member of one of the oldest Blue Lodges in Scotland, and is an honorary member of a number of the oldest and best Lodges in that land. In all the long

years of his Masonic life, he has never given offense, nor been charged with Masonic delinquency. All the Lodges to which he belongs are on the roll of the Grand Lodge of Scotland. Masonically he is without spot or blemish, in that land of his birth.

We hope that the crowning glory of Scotch Masonry will not be sullied or disturbed by this apparent lack of Charity on Brother Reid's part, and that we may be led to believe that what he has said is like what the Grand Lodge of England has said, a mere perfunctory reply to inquisitorial letters. However, be it as it may, we do hope that this American controversy may not extend so far as to sow the germs of Masonic disintegration in Scotland, and thus bring about "Chao ab Ordo." We think we know whereof we speak.

President Matthew McB. Thomson is today in as good standing in Scotland, in Craft Masonry, as is the Grand Master of the Grand Lodge. He is in as good standing in that land, as a Royal Arch Mason, as is the defamer, Alfred A. A. Murray. He is in better standing as a Knight Templar than any of his accusers, as the foregoing epitome of his career in that Order shows. In all the higher degrees of Masonry he is in possession of all the credentials desirable, and, in fact, he is the Grand Representative of the Scottish Grand Council of Rites in America. This body, as Reid and Murray both know, is the only lawful and legitimate body in Scotland holding the higher degrees within its bosom, being of time immemorial in that land, while the pseudo Chapters and Councils in Scotland are the offspring of the Albert Pike, resuscitated body, of the fake organization known as the Charleston Council of 1802, founded by Stephen Morin et al., who, without any authority, concocted a scheme whereby the faked and forged constitution of Frederick the Great was the chief cornerstone.

If by any possible chance the Body in Scotland known as "The Scottish Grand Council of Rites" has been overlooked by Messrs. Reid and Murray, and they have not thought it worth their while to make inquiry regarding its position as a Masonic Body in Scotland, I copy the following from "The Scottish Freemason's Calendar," published in Ayrshire in 1905. The following is the excerpt:

"The Scottish Grand Council of Rites occupies a unique position among Masonic high-grade bodies, claiming as it does to be self existing, the parent of many, the offspring of none. It is the custodian and preserver of those legendary and philosophical degrees so dear to bygone generations of earnest and enthusiastic Masons, students who prize knowledge more than ribbons and jewels. It embraces within its bosom all Rites and Systems, which have in course of time been grafted on, or gathered around, the parent stem of Scottish Masonry, excepting always the Craft, Royal Arch, and Knight Templar degrees, controlled by Grand Lodge, Grand Chapter, and Grand encampment, and which by its constitution it acknowledges to be the property of these Grand Bodies in Scotland, and with which it has neither right nor inclination to interfere. That the principal degrees embraced in the various Rites (these Rites themselves being but modern methods of arranging or grouping ancient degrees) were known to our Ancient Brethren and practiced by them in Scottish Craft Lodges in the Eighteenth century is admitted by all Masonic historians, and can be amply proved by old diplomas and documents still existing, and that when forbidden by Grand Lodge to work other than the Craft Degrees in the Blue Lodge, they transferred their knowledge and continued their work in the then recently organized Knight Templar Encampments, of which they became the leading spirits, is equally well known. Here, however, after a time, the spirit of change and reconstruc-

tion manifested itself, and the possessors of the higher grades, becoming tired of sheltering under the shadow of other wings, sought a last abiding place of their own where Scottish Masonry which had enriched the Masonic systems of the world, could be governed in the land of its birth by Scottish Masons in a worthy and fitting manner, without foreign aid or interference, and the result was the Scottish Grand Council of Rites.

During the years which have passed since the force of circumstances compelled the Grand Council to withdraw from the shelter of Grand Encampment, numerous degrees which have been worked by Grand Chapter and Grand Encampment have been placed under its control, and many other degrees and Orders which have been introduced into Scotland from foreign sources such as the Sit Bhai, the Mystic Shrine, the Eastern Star, etc., have there found a shelter also.

The work of the Grand Council has always been conducted quietly and without ostentation or parade, and so little has been known concerning it, except by Masonic students, that Rites and Degrees which it has controlled from time immemorial have been introduced into Scotland under charter from foreign bodies as into unoccupied territory. In consequence of such acts as these the Grand Council has resolved to assert itself, and in self-defense to put its claims as the **ONLY NATIVE SCOTTISH** high grade Body in the Masonic world.

The Grand Council controls all Rites and Degrees in Scotland not controlled by the Grand Lodge, Supreme Grand Royal Arch Chapter, and Grand Encampment of the Temple and Malta. The Grand Council is a member of the "Confederation of Rites of the World," of which J. Henri Pessina, 33°, 90°, 97°, is Sovereign Grand Master, and is in relations of amity with the Grand Councils of America, Canada, Canary Isles, France, India, Italy, Roumania and Spain.

The Grand Council meets annually on St. Andrew's day, or the Saturday nearest that day, and quarterly thereafter. The meetings are movable, the Grand Council deciding at each meeting where the next shall be held. When not in session all business is transacted by the Triplite Council, which is the Executive branch of the Grand Council.

Within the bosom of and controlled by the Grand Council of Rites are the following Rites and Orders, viz.:

Early Grand Rite of XLVII°.

Grand Council of S. G. I. G., 33° of the Ancient and Accepted Scottish Rite. The Royal Order of Scotland.

Supreme Council of the Rite of Misraim, 90°.

Sovereign Sanctuary of the Egyptian Masonic Rite of Memphis, 96°, and the Ancient and Primitive Rite, 33°.

The Scottish Rite of Adoption, 7°.

Order of the Sat Bhal.

Order of Pilgrim Knights of the Palm and Shell.

Oriental Order of Nobles of the Mystic shrine.

The Adoptive Order of the Eastern Star."

Among the Grand Officers of the Council at the time the above was chronicled appeared the name of M. Ill. Past Grand Master M. McB. Thomson, 33°, 90°, 96°.

Representative of the Grand Council in America, Matthew McB. Thomson, 33°, 90°, 96°.

The following Councils are working in Scotland under the Scottish Grand Council of Rites: 1, Coila, Ayr; 2, Moira Union, Kilmarnock; 3, Airdrie; 4, Glasgow; 5, Aberdeen; 6, Loudon Newmills; 7, Cunningham Stewarton; 9, Fauldhouse; 10, Cambuslang; 11, Forth; 12, Wishaw; 13, Catrine; 14, Tarbolton; 15, Rutherglen; 16, Saltcoats; 17, Troon; 18, Sorn; 19, Irvine; 23, Keith, Peterhead; 24, Johannesburg; 25, Solomon, Fraserburg; 26, John O'Groats, Wick.

And yet in the face of all these recorded facts, Messrs. Reid and Murray

make partially successful efforts to pull the wool over the eyes of the gullible Masons in America, and with the assistance of the Grand Secretary of the Grand Lodge of Oregon have the effrontery to pay for advertising space in the leading papers of Oregon, informing the Masons, members of the A. M. F., that Matthew McB. Thomson is not a Mason, that he is making Masons in America without authority, and as authority for their paid assertions, quote garbled extracts from the Grand Lodge of England, that that Body did not recognize Thomson nor the A. M. F.; and from the Grand Lodge of Scotland to the effect that it had not conferred authority upon the A. M. F. to establish Lodges in America. David Reid is the Grand Secretary of that Body, and is not the Grand Lodge of Scotland by a long way. I have before me a copy of the proceedings of the Grand Lodge of Scotland at its sittings in Edinburgh, on the 7th day of May, 1914, and no mention is there made of any authority delegated to Mr. Reid to speak for that body. Well might we inquire, "On what meat does this our Caesar feed that he hath grown so mighty?" But we do not attach so much blame to his purported correspondence as we do to the man Robinson, who claims to be the mouthpiece of the Grand Lodge of Oregon, for he keeps secret his letters to Europe and his questions are only answered in a perfunctory way, and do us little harm. In fact, no harm comes to the A. M. F. from these paid advertisements. It only proves they are sitting up and taking notice of our progress, and we can safely say, with the prophet: "Let the heathen rage and the wicked imagine vain things."

Our progress in Oregon is phenomenal, and it will not suffer by the expenditure of money that should be used for a better purpose by the Grand Lodge of Oregon. We will continue this article if deemed necessary for the purpose of showing our right to establish Lodges of

Craft Masons in America, as the above only refers to the high degrees, as the Scottish Grand Council of Rites only controls the degrees above the Craft degrees, and the "Confederated Supreme Councils of America," a Body organized under the laws of the State of Utah, under warrant from the Scottish Grand Council of Rites of Scotland, only controls the high degrees, as the following, taken from the by-laws of that body, shows:

"Confederated Supreme Council of America.

"Sovereign Grand Inspectors General.

"Thirty-third and Last Degree of Scottish Freemasonry.

"Office of the Secretary.

"It is hereby certified that the following is a copy of Article II in the Laws of the Confederated Supreme Councils of America:

"The Confederated Supreme Council, nor any of its constituent Councils, neither has nor claims to have any control whatever over the first three degrees, which are and ever should be the exclusive property of the Symbolic Grand Lodge, but requires all aspirants for its degrees to be members in good standing in some Lodge holding of a regular Grand Lodge."

"(Attest) ROBERT SPENCE,  
"Secretary."

I shall take up the question of the Craft degrees in the next issue of this magazine should occasion require.

ROBERT S. SPENCE, 33°.

(To be continued.)

#### SPRINGFIELD, ORE.

Robert Burns Lodge of Springfield, Ore., is enjoying a steady growth with the prospects of becoming the center of Masonry for southern Oregon. At our meeting of May 1 Brother Rankin was raised to the degree of M. M., Brother Brassfield receiving the F. C. For May 8 we have candidates for the E. A., and

a class to receive the Mark Master degree.

We have been receiving a great deal of respect of late from the York Rite Masons; in fact, several have expressed themselves as believing we of the A. M. F. having something much surpassing what is practiced in the State Lodge. For instance, there are Masons here in the mercantile business who have been boycotted by Brethren of their own faith. Two other brothers have been known to remark that the Oregon Masons of the York variety had turned a deaf ear to their poverty and distress, etc. Another is expecting to change his membership to Robert Burns from a York lodge.

Brother Bradley, organizer, has been transferred to Portland, and Brother Martin of Springfield appointed as district organizer. J. E. S.

#### CENTRALIA, WASH.

Editor Universal Freemason:

Thinking that possibly you might be interested in the events of Benaccord Lodge No. 46, we thought it worth while to say that we are not dead, by any means. The first meeting of this lodge was held October 20, 1912, and since that time we have missed but one meeting. How is that? We feel proud of the record, as our numbers are not very many, and we know of other orders that have large memberships that quite often do not call to order for lack of a quorum. We have nice, convenient rooms in which to meet, and have the exclusive use of the hall, dining room, pantry and preparation room. We rented the hall unfurnished and levied a special assessment of one dollar per month for six months to buy the necessary carpets, chairs, tables, etc. We have met the obligations incurred as every brother responded promptly. We are up to date on our rent and could pay ahead if necessary. We have not the tools to make good the work, but we do the best we can, and in time will add to as we feel able. The

general financial conditions that prevail make it slow getting members as many do not feel able to use their cash now to join, but we are getting some and have many who are interested and will come later. We gave two the Mark Degree at our last meeting and made one a Master at the meeting before, and have more on the way. Will have F. C. work at our next meeting.

Considering our size we think we are doing well, indeed, as no one has time to devote to telling those who might be interested about the work. All of the Brethren have personal matters that take all their time, so no one really does any work at all only when some one makes inquiry and shows that he is interested.

When we know of one who seems interested we do not hurry to get him to sign up, but the name is talked over, and if not acceptable to some of the Brethren the matter is dropped at once, but if all is well and he is thought to be a suitable man, then the work is fully explained to him as far as can be done to a stranger. The result is that all we do get are of the best, and we have no reason to cast any negative votes.

Hoping for the good work to go on with Peace and Harmony prevailing, I remain, yours fraternally,

WILLIAM M. GRAFTON,  
Secretary.

#### PORTLAND, ORE.

Editor Universal Freemason:

In regard to remarks of W. J. Bryan on page 240 of April issue, we wish to note a difference of opinion.

Instead of waiting for Lodge room issues, inquire first, who his father was; what he is, and, as far as studying the science of living gives him a helping hand, show him how to live, if he recognizes the ties which bind him to mankind, which any man who has made a

study of life has done. We will admit the Lodge room identifies a man, helps him realize and unify the world, teaching the spirit of Brotherhood. His material wealth should make no difference. Education should be no worse than common school, so that a person realizes his obligations and makes himself debtor to the Lodge that considers him their equal in everything in making him a member.

Also in report from G. L. of France, would like to inquire why the word atheistic is used. As in our obligations, if we remember rightly, we profess a belief in the Supreme G. A. O. T. U. Is the new Lodge of France an offshoot of the York Rite? And why are they regarded as Masons Universal? As we understand it, extending to the whole or all. There happens in our immediate vicinity to be several Yorkists who for awhile were very indignant with us for joining the so-called "clandestine organization." When we were considering the advisability of becoming a member of A. A. S. R., naturally we would seek information, they telling us to go ahead and do as we pleased. And when we did join the A. A. S. R., were we recognized as old friends? No. Why? Because they could not approach us as Brethren, and so began to revile us and traduce us, laying all the blame on the Catholics. Claiming that through the instrumentality of judges and lawyers we got off where we should have gotten the full sentence of the courts. When they were shown the sworn statements of their own W. G. M. as well as Secretary, nothing was right. Now everything is working all O. K., and they are finding out that we are right. Slowly, but they are all coming around. It is amusing to talk with some of them who are so radical and have belonged thirty or forty years, and never gotten above the Blue Lodge or third degree. Now, I would like some of the Brethren to give some of their experiences among the Yorkists, as an interchange of thought oft times leads to

things supreme. Respectfully and fraternally,  
 D. W. INGLES,  
 5325 Eighty-second street S. E., Portland, Ore.

### CORRESPONDENCE.

Oakland, Cal., May 10, 1914.

Dear Brother M. McB. Thomson:

There happened last month a very pathetic and striking incident which came in a peculiar manner to my attention, and it occurred to me that you might like to know about it, since it is deeply tinged with true Masonic spirit. The writer by chance became acquainted with several Brothers residing in Waterford, Ontario, Canada, a thriving little place of about twelve hundred people, and among those stopping at the Teeter hotel as a guest was a certain gentleman who, as it happened, was a Mason Brother, and as things occur many times and by chance in the mystic associations of our social life, we came to know each other, and I made his particular acquaintance, as I, too, was a guest at said hotel.

This isolated acquaintance developed to be a Brother of quite a business turn to his affairs, and he had a certain associate in a business way, and upon his association he became dependent, certain promises were to be carried to fulfillment for financial payment, and in event they were not dire disappointment and humiliation would take place to the expectant one of the two. Like as it is sometimes and unexpectedly occurs, my acquaintance waited day in and day out for the promised money, but no funds were sent to him by his business associate to permit him to settle his hotel bill and obtain money as well to purchase a ticket for his home destination, and there he was in a particularly strange place with no money to settle his bills and to take him to his home place.

One cannot easily imagine the mental suffering occasioned by being suddenly

thrust into such an extreme condition of affairs, with seeming darkness only surrounding him. This gentleman being of a modest disposition, did not feel like making his wants known in a special way, of his own volition, and so he suffered on for over a week in this mental strain until the somewhat singular climax came to this trying and unusual condition for my acquaintance to meet with. By chance, some of the Brothers learned of the hard plight this gentleman was in, and they went about it of their own free will and without being appealed to for aid from the distressed brother, and raised a handsome purse of \$26.00, which allowed him to pay his hotel bill of \$16.00, and \$5.00 to buy him a railroad ticket, and to have \$5.00 over as pocket money to meet any incidental demands made upon him for eatables and hotel bills en route.

This incident has such a dramatic setting of deep pathos, of sincere Masonic inspiration, of the helpful spirit of Masonic charity in all of its characteristics, that I felt its lessons of free, open-hearted, unsolicited helpfulness to do for a ready Brother in such painful distress under those trying conditions, that I owed it to the Craft to write the whole story to you that you might publish it in your journal, that the Craft might have another of the many like beautiful acts of sincere brotherly Masonic relief where it meant more than tongue can tell or the pen can picture. "It is more blessed to give than to receive." There is another striking peculiarity connected with this incident and that is this, that these Waterford Brothers are not only of the Simon pure quality, but they are of the Universal kind, since the Brother in proving his standing in membership displayed a receipt for dues in an A. A. S. R. Symbolic Lodge of the American Masonic Fraternity of the United States, while the Waterford Brothers were of the Grand East of Ontario.

GEORGE A. SANBORN.



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**EDITORIAL.**

We love often to quote old saws and sayings. They are mostly trite and expensive, even if not necessarily true. Of the truth of one we more than doubt, the good do not always die young. Of this we have proof in the invitation to assist in celebrating the Golden Wedding of our old and intimate friends and brother, Wm. Young, Grand Treasurer of the Grand Council of Rites of Scotland. The fact that "wild woods grow and rivers row, wi' mony a hill between" has prevented our bodily presence, we heartily wish to Bro. Young and his Guild-wife the rowth o' a' that's guld, and hope they may live to celebrate their diamond wedding. Our acquaintance with Bro. Young has been a pleasant one, and extends over forty years, during which time we have been closely associated in Masonic work, in Lodge, Chapter, Encampment and Council, in all the work of which Bro. Young was an adept and was ever ready to impart of his learning to the young and aspiring brother, and even yet with the weight of years beginning to bear upon him he is as enthusiastic as the best among the brethren.

Many a pleasant and instructive hour have I and others passed with "Willie," as his friends affectionately call him, and great will the loss be to Masonry when the column rises in the south and labor gives way with him for refreshment.

In reviewing the "Masonic Home Journal" of Louisville, Ky., in our May issue we spoke of the formation of a Masonic Press Association advocated by the editor of the "Journal," we had an invitation extended to us to become a member of the Association, but fearing that the invitation might have been extended under a misapprehension, wrote the editor an explanatory letter, the members of the A. M. F. are too proud of their position in the Masonic family, and respect themselves too highly to go where there might be even a suspicion of the genuineness of their welcome. Commenting on our letter we find the following in the "Journal" for May:

"We are not sure just what the American Masonic Federation consists of, save that it is irregular, and therefore we could not sit in one of its lodges. It seems not to be "Cerneau," nor to pretend to practice the A. A. S. R., nor does it call itself Free and Accepted. However, there may be a chance to look and speak pleasantly at each other outside the lodge, just like a Democratic editor may smile at a Republican after the day's editorials are over for each. The subordinate bodies of this organization, according to the letterhead, are "Grand Jurisdictions" in Utah at Salt Lake, Illinois at Chicago, California at San Francisco, New York at New York City, Washington at Seattle, Michigan at Detroit, Oregon at Portland, Canal Zone at Ancon, and India at Tinnevely Bridge."

By this we find that our letter has not been sufficiently explanatory. Therefore we assure our brother that he is right when he says that we are not "Cerneau," though wrong in saying that we are "Irregular." But then, that is purely a mat-

ter of opinion. We do practice the A. A. S. R., but in the Symbolic degree only. And further, we call ourselves "Free and Accepted" as all regular Masons do.

We thank our brother for the kindly spirit in which he writes. He seems to be a "Mason" as well as a member of the lodge, and were there more Masons like him in the York Rite there might have been no necessity for the American Masonic Federation.

Much capital has been made by our opponents of letters which they professed to have received from the Secretary of the Grand Lodge of Scotland denying that the later body had ever granted authority to the A. M. F. Why our opponents should have selected the Grand Lodge of Scotland more than any other Grand Lodge to have a denial given to a claim that the A. M. F. never made is somewhat of a conundrum, unless indeed these ignoramuses confounded "Scottish Masonry," the most ancient in the world, with the Grand Lodge of Scotland, which is, Masonically speaking, but a thing of yesterday. Or it may be that in no other Grand Lodge could they have found the pillant tool that they found in Reid, the Secretary of that Grand Lodge.

One of our brethren lately conceived the idea of writing to this man Reid, asking him the question point plank, did the American Masonic Federation ever receive a Charter from the Grand Lodge of Scotland; did they ever apply for a Charter from that Grand Lodge; do you know if the American Masonic Federation ever claimed to have a Charter or other authority from that Grand Lodge? Our brother expected too much when he thought that Reid would give a categorical reply to these questions, as to do so truthfully would be to brand his American Masters as being the liars they are, and for him to have lied openly would have given to us a lever that would soon have ousted him from the position he disgraces. What he did say in his re-

ply was that the Grand Lodge of Scotland only recognized the Grand Lodges of the York Rite, not one word in reply to the queries asked. We leave our readers to draw their own inference.

With this number we have completed volume six of the "Universal Freemason," and we have no apologies to offer to our critics. We have conducted the magazine the best we knew how, and have endeavored to give our readers good, wholesome reading. Like all publications of the kind, our efforts have been a "Labor of Love." The editorial management has been in the hands of the President General and Secretary General, and they have borne this burden, as an added duty. We hope to continue its publication as long as its usefulness is apparent. We will increase its usefulness as fast as possible, by increased labor, and expenditure of means for its general appearance, as fast as our means will permit. We hope our readers and the officers of the lodges will help out this enterprise by an increased circulation and some healthful advertising. This labor should be mutual, and if all will aid, the labor will be easier, and the result greater. We would like some timely correspondence from the lodges with lodge news, etc. This is interesting to all. We hope for volume seven to be of more and greater worth than volume six, and it all will help it certainly will be.

The following is an editorial clipped from the "Masonic Journal of South Africa," a journal published at Johannesburg, South Africa, March 31, 1914, and just reached our table. We think it is interesting and opportune:

The old order changeth! The pilgrim who made progress in the times of Bunyan by fleeing from the city in which he left his wife and children without so much as a "Christian" thought for their material welfare, would not make much

progress today. True progress has never been made by running away from the battlefield of life, but by fighting for our convictions, no matter what the cost, no matter how heavy the odds.

Today we believe in staying in the city, assisting each other in our attempts to effect improvements. We are trying for better education, we want to open up the land, we ask for pure-food laws, we contract municipal housing schemes with the horrors of slum life, with the exception of those that pay the wage, we are all agreed that 3s. 4d. a day is a starving pittance, we have agitated against the "Trapping System" and would like to see our liquor laws improved, all these and many more things almost every man in the land agree with, and does his little to achieve in his capacity as a citizen, but as a Christian or as a Freemason he has no part in them. Now, why should that be so? Christianity has already signed its own death warrant according to American and Continental statistics of church attendances, and Freemasonry is just dipping its pen in the ink for the same purpose. And if both are dead and decently interred, will the world miss them? Will the children, the youths, the men, the women, the crippled and the aged in your town or village point to the spot where once a church or temple proudly raised its spire and say: "How we miss it!"—? What if we really have helped a widow or an orphan once in a blue moon, would we not have done as much without Christianity or Freemasonry? No, brethren, that drop of charity in the ocean of human misery will not whitewash our sins of omission. As a body we have failed most miserably, most unspeakably and ingloriously to tackle any of the many problems which confront us. Others will now solve them for us. And who are these "others?" Are they the high and mighty? Are they the Master Christians? Are they the Most Honourable Society of Ancient, Free and Accepted Masons? No, they

are the despised common herd of laborers who rebel against "the love that beareth all things" so long as it is the other man that has to do the bearing, who are up in arms against the selfishness of our Brotherly Love, who prefer Justice to Relief, and who have detected the false foundations of our Truth. You have heard the phrase: "One can fool some of the people all the time; one can fool all the people some of the time, but one cannot fool all the people all the time." Apply it to what you will, to our Order, to the many religious denominations, to politics, it holds good in all departments of life. The layman in the church, and the Mason on the floor, begin to see through the film of ceremony and title, and is disappointed when he finds nothing but emptiness at the other side of the multi-colored veil, the beauties of which, for a time, dulled his keenness of perception. He smiles to himself when he realizes how absurd it would sound to speak of the old-time leaders of Christianity as say: His Grace Matthew, His Lordship Mark, the Very Reverend Luke, or the Right Worshipful John. Yet, withal, the world has allowed itself to be fooled for ages. *Mundis vult decipit.*

The very soberness of Christ's teachings was its enormous strength. That was the force which propelled it right up to the present era, hampered though the propeller blades were by the weeds of dogma and the speed retarded by the cerimonious growth on the keel. The ship has now landed in the dry-dock of common-sense and will soon come out clean, pure, as the original was intended to be.

May I ask you, brethren, to read the 23rd chapter of St. Matthew, and then to give me your candid opinion, in view of the contemplated Peace Preservation Act, as to what Smuts would do with the man who preached in such language on the Market Square of either Jerusalem or Johannesburg? Nineteen hundred and fourteen years ago such a man was crucified—today he he would be deported.

Three hundred years ago our Order secured for its members a minimum wage and decent working conditions—today our Order has been degraded to an excuse for the monthly meeting of vainglorious snobbishness. That which is most vital to the individual, namely, his very existence on earth and a possible continuation hereafter, are the two subjects which are barred from discussion, and instead we have set up a sham in the shape of charity. The foxes have holes and the birds have nests, but the man who took refuge in a New York church building, which stood empty for six and a half days in the week, because he had no place where to lay his head, was sentenced to two years imprisonment.

Oh, for some power to pour some life into that sleeping Masonic giant, to thaw the ice crust around his heart, to breathe love into his soul, to dig up the talents he has buried, to make his Gavel an emblem of power and authority for good, remove the knobs and excrescences off his Level, to reset his Square to a true quarter of a circle, and to replace his Charity by Justice.

Freemasonry in Great Britain, Ireland, and dependencies continues to live because there is a figurehead of the "blood royal" and because a few dukes, earls, counts, barons, etc., occupy titular positions. That is the inducement for the smaller man. Those who say otherwise, those who would make us believe that Freemasonry continues because of its own innate powers to attract the intellect, are very much misinformed, short-sighted or are themselves the "smaller man" above mentioned. Titles, glitter and regalia cannot continue their spell while education improves, and again we would megaphone it into the ears of our Most—Very—or Right Worshipful Rulers that if they want to carry out their obligations, and keep the Craft from stranding, they should steer the ship into a course which does not make a Past Master's jewel the final port, with a District Grand Steward-

ship for lighthouse, and two guineas' worth of charity for pilot.

We have said before, and we repeat, that Grand Lodges and their executives have higher duties to perform than those of a purely administrative nature. The time is not far off when even the commonest of common human beings will not be satisfied with the magic phrase "Brother to a King." We are in an era of restlessness, a resettlement of the social strata, which will require all the power of physic and brain at our command to prevent catastrophes. If in that great work Freemasonry will assist, if its combined thought can throw light on the dark paths before us, Freemasonry can make itself respected by every one inside or outside the magic circle. If not—let us join the Salvation Army or the Boy Scouts.

## Rome--Masonry--Politics

A curious muddle has arisen in Italy. As in nearly all foreign countries, Italian Masonry was first fostered by the Scottish Rite, and the patriot Garibaldi was at one time the honorary head of the International Federation, or convention, of that Rite.

As may be readily imagined, no country on earth has suffered so much from clerical politics as Italy. The "Pope" declares that he is a "prisoner" in the Vatican, because the city of Rome was once the papal capital of temporal power and was taken away from him. Sincerely believing that God Himself demands that the Pope rule Italy instead of the people or the King elevated to the throne by them, the clergy have striven in many ways to embarrass the Government and overthrow it. It is not to be wondered at, therefore, that it takes very level-headed men to prevent popular outbreaks against this sinister influence ever sapling the foundations of the country.

It appears that the Grand Master of the Italian Orient and a number of his

friends came to the conclusion that Masonry should enter the arena in a political way by pledging all Masons to vote only for non-Catholics for office. In other words, some Masons lost their heads and tempers and desired to fight fire with fire, which, however, is not the Masonic method, which depends solely upon popular education to preserve free institutions.

Grand Master Ettore Ferrari and the Grand Commander of the Scottish Rite, Achille Ballori, therefore were repudiated by the wisest of the Craft, and as result there are now two Supreme Councils, the one presided over by Saverio Fera having been recognized by all other Supreme Councils in the world as legitimate, because having refused to be made a party to the hot-headed scheme of using Freemasonry as a political tool, even to defeat the bitterest enemies of Freemasonry.

Naturally, at this time, every "Cerneau Mason" and clandestine body, as well as the Romanists themselves, are chuckling over what they suppose to be evidence of Italian Masonic disintegration. The facts are, however, that Italian Masonry has justified itself by refusing to do exactly what the clerical enemy hoped it would do. The Grand Lodge of Italy will continue to carry forward the legitimate purposes of Freemasonry, and when the hot-heads have cooled down they will no doubt be received again into the fold. We cannot restrain our pity for them, for the provocation was great.

The origin of the trouble was in 1908, when the Religious Education Bill was introduced in Parliament. A few overzealous ones wanted to amend it so as to directly discriminate against Catholics, and some Masons who were deputies refused to vote for the amendment out of a sense of justice. Their several lodges were prevailed upon to censure them and

their expulsion demanded by the hot-head element. Among them were Giovanni Camera, one of the Treasury Under-Secretaries of State in the civil government, and Grand Minister of State of the Supreme Council; Dario Cassuti, a well-known advocate; ex-Prime Minister Fortis, Prof. Leonardo Bianchi, ex-Minister of Education, and several great lawyers of national repute.

They were accused and a trial asked for before the Masons, which was refused. Grand Commander Ballori resigned and refused to accept the office to which he had been re-elected, so Fera was chosen in his place. The angry Ballori started another body in connection with the Grand Orient.

This foreign example tends to demonstrate that at all times and seasons Freemasons must be level-headed and keep their passions within due bounds, no matter what the provocation. They need expect no credit from their enemies, it is true, for they are even now protesting against Past Grand Master Nathan coming to America in an official governmental position, because Nathan is a Jew and a Freemason. Yet Nathan did much to protect the Vatican from Intemperate condemnation while Grand Master, and again as Mayor of Rome. But Masons should remember that Roman Catholics are citizens, entitled to freedom of conscience and participation in the Government proportionate to their number and strength under our own Constitution, and that they themselves are in no position to know that their freedom of conscience is abridged by their own priests as a hypnotist filches the will of his victim.

Because we know it, and our protest is against the priests in politics and their use of the laity, let us in no wise condemn the laity. All we can do, and all we should do, is to watch, work and pray for "more light" to the whole world.

## CORRESPONDENCE

Vancouver, B. C.

We have decided at last night's meeting to hold our meetings on the second and fourth Mondays each month, so next Monday is our regular meeting, and we hope to have a good time. We have a few prospects of good fellows, but they are financially tied up just now. We will be in better shape to work when we get those supplies.

With kind regards and best wishes, I remain, yours fraternally,

THOMAS HOUSTON.

We earnestly request that subscribers to the Magazine notify the office of publication of any change of address of the subscriber. A great deal of disturbance and unnecessary correspondence will be avoided if this is attended to.

The value of the Magazine will be very greatly enhanced if the Lodges will appoint one of the members a Lodge editor, who will, from time to time, send in items of interest pertaining to Lodge work and progress, and any matter of general interest. This is very desirable, as all our Lodges are interested in each other's welfare.

## ALONG THE ROAD.

I walked a mile with Pleasure,

She chattered all the way,  
But left me none the wiser  
For all she had to say.

I walked a mile with Sorrow,  
And ne'er a word said she;  
But, oh, the things I learned from her  
When Sorrow walked with me.

—R. B. Hamilton.

AN INTERESTING LETTER ON THE  
NEGRO QUESTION.

We take the liberty of copying the following, written by Bro. Henry Pirtle,

P. M. of Abraham Lodge No. 8 of Kentucky, and published in the "Masonic Home Journal" of that State, under date of March 16, 1914. We take pleasure in publishing it for the reason, it shows one more step in advance of Universal Masonry, and points out the folly of localizing a question that is as broad as the sunlight. Masonry knows no creed, race or religion, and the sooner the American Rite of Freemasons learn this lesson, the sooner they will reach the goal of Masonic Universal success.

Brother Pirtle says:

Dear Brother Editor:

I received the Journal today, and trust that you will allow me to congratulate you and the Journal on the attractive magazine now furnished. I have frequently heard members of the Craft in this city and elsewhere express the wish that the Journal could be made a paper of educational value to the Fraternity where matters Masonic were concerned, and, from the present indications, I believe you are well on the way toward accomplishing this great end.

I had the pleasure of attending a stated convocation of Lexington Chapter No. 1, Royal Arch, on the 12th, on the occasion of the conferment of the Royal Arch degree by the Grand High Priest, William Carson Black, and the other officers of the Grand Chapter. While there I had a talk with your associate editor, Bro. J. W. Norwood, whose acquaintance I have enjoyed for some time, and the plans to "boom" the Journal will certainly bring success.

The article on Negro Masonry in the last issue was most interesting, and presents a matter upon which it seems to me more liberal views are beginning to be taken. It matters not what views you or I may have on the subject, as to whether or not we should desire to meet with them in our Lodges on terms of equality, as I believe most Masons in this country would have no hesitation in determining that question for themselves,

but Masonry is something more than a mere fraternity—it presents many important facts of Science to those of its initiates who seek the light.

Now, I do not feel that it can be denied that Masonry must have existed and have been dispersed among those duly and truly prepared at one time before the organization of Grand Lodges and grand governing bodies. I further assert that if we could imagine a state of affairs by reason of which Grand Lodges could not exist that Masonry would still find a way to instruct its votaries and to dispense true Masonic light and knowledge without the aid of the Grand Body until a similar governing body could be reformed. The right to Truth is inherent in the human race, and all proper means to secure the same are laudable.

The state of facts concerning the Negro Masons of Revolutionary War times, were somewhat like those above outlined. Before and after that periods charters have been granted by the English Grand Lodge to Lodges, and by them authority given to initiate negroes. I am informed that there is now a Negro Lodge in Canada under such jurisdiction, or, at least, affiliated connections. Masons—including Negroes—made in that Lodge are legal and are entitled to seats as visitors, subject only to the right of any member of the Lodge to object to his admission.

Now, after the Revolutionary War, the English Grand Lodge lost jurisdiction in America and could not charter Lodges here. Further, it has been the settled policy of American (that is, United States) Grand Lodges not to grant charters to negroes. Thus, no foreign Grand Lodge can, and no domestic Grand Lodge will grant such a charter, wherefore, if Masonry is a system and science of Truth and Knowledge, in addition to being a Fraternity, I maintain that any class of men denied this knowledge by reason of race or color—and I think none will seriously question the assumption—have the inherent right to receive the

same and to spread the same in any lawful way among other members of the class or race so prejudiced.

In the case of the Prince Hall Lodge the members were duly and properly initiated and made Masons in a lawful Lodge and by reason of the circumstance of the Revolutionary war and their race and color they were denied the power of forming new Lodges of their own race—a power which I assert is inherent in Masons, under proper restrictions. Here there was no governing body that would assume jurisdiction over them in any form. Such being the case, they took the most reasonable and only course open and assumed the power to form new Lodges—not of any persons, but only among their own race.

I feel that if we would take a broader view of the situation, seeking to render to every man his due, we must admit the right of the parent Negro Lodges to form new Lodges in view of the exigencies of the case, when we take into consideration that Masonry is more than just the ordinary Fraternity. To my mind every Negro Mason lawfully made in a Lodge having lawful authority from the governing body formed by the Prince Hall Lodge is and of right ought to be in all respects regular.

But while I assert the belief in the foregoing it does not thereby imply any greater conclusion. It does not mean that such Negro Masons are entitled to visit our Lodges. In the first place, even though all other restrictions were removed, yet any member could object to the proposed visitor. Secondly, the right to visit other Lodges has long ago been recognized not to be an absolute right. Thus the governing body of the Craft in any particular jurisdiction can rightfully, for the good of the order, prohibit visitation by certain classes, should it appear that such visitation would disturb the harmony of the Craft in that jurisdiction. Wherefore, most American Grand Lodges have rightfully adopted

regulations prohibiting admission of Negro Masons into Lodges of the particular jurisdiction.

I believe that a broader view of this question will certainly be taken at some future day when the true meaning and teaching of Masonry is more fully understood. The practical workings of Negro Masonry have, so far as I have been informed, been almost universally beneficial. I am informed that the Negro Lodges are as careful in admitting candidates as are many white Lodges, and require as strict discipline.

Probably the views herein advanced may not meet with those of many other brethren, but the subject is merely before the Craft for discussion, and more light cannot but be of value.

Wishing you every success, I remain,

Faternally thine,

HENRY PIRTLE,

Past Master, Abraham Lodge No. 8.

#### AS TO NEGRO MASONS.

The American (so-called) York Rite, which classes as clandestine, etc., all and sundry bodies and persons who do not think as they do, claims that a negro cannot become legally, a Mason, and as the American Masonic Federation recognizes the negroes, it, the A. M. F., must be wrong. Does the rest of the Masonic world, except the American York Rite (so-called) recognize the negro to be a Mason?

Universal Masonry knows no difference in race, creed or color. All Universal Masonry outside the U. S. A. recognizes negroes as Masons. This very question has been put forward by some of the brightest leaders of the American (so-called) York Rite to these so-called innovators on Masonry, who call themselves leaders of the Craft.

One of the leading Grand Masters of the so-called York Rite, William H. Up-

ton, Past Grand Master of the Grand Lodge of Washington, says in his work on page 33:

"If the laws of Masonry exclude negroes, you do well to object to their presence. If it does not, and you are unwilling to submit to its laws, Freemasonry can do without you—is better off without you, though you represent a dozen Grand Lodges and carry half a million so-called Masons with you.

"Masonry does not exist to vindicate the social supremacy of the Caucasian race, and the man who is particularly fearful of losing his social standing is usually the man whose social standing rests on a very unsubstantial foundation."

#### MASONIC HOME JOURNAL

##### LATIN MASONRY.

Now as to Latin Masonry, I believe our erroneous ideas concerning European and particularly Latin Masonry are in a great measure due to our lack of appreciation of the conditions existing in those countries. We must not forget that the very ideas which have shaped into facts all that is best, all that is great, all that is glorious in our land, the great principles of Liberty, Equality, and Fraternity, of Tolerance and Freedom of Speech and of Conscience, the foundation stones upon which has been erected the edifice of our constitutional liberties, have emanated from within the Masonic sanctuaries of those so-called atheistical Latin countries. Can we forget the work of our French brethren in freeing their land from the spiritual oppression and intolerance of a foreign hierarchy ever ready to hide under the guise of religion its ultimate political purposes? Let us not fail to remember that the cry of Atheism comes from the mouths of those who are bent upon our destruction. To them Masonry is atheistical in Europe and a religion in America! I do not wish to be understood as recommending fraternal re-



lations with the Grand Orient of France, but I believe I am voicing the sentiments of an enlightened American Masonry when I utter praise in behalf of their work. Men of such breadth of views, men who so tangibly recognize the oneness of the human family, must in their hearts entertain a belief in the Existence and Fatherhood of God. Let them but restore the profession of this belief as a landmark and we must take them by the right hand and welcome them into our Universal family.—John S. Thibaut, P. G. M. of La.

The "International Bulletin for Masonic Affairs" publishes the following account of Catholic intolerance in America:

A very decided movement against the action of the Catholic priests is making itself felt in the United States. A paper has been founded called "The Menace," the sole object of which is to fight against the encroachments of the Church. The number of its subscribers is now upwards of a million. "There is no doubt," says "The Masonic Sun," "that the Church of Rome is daily becoming more and more aggressive in this country and especially in Canada, and if it continues to publish so many falsehoods, and to provoke so many scandals against those 'who venture to worship God according to their own convictions,' a revolt will take place, and will shake off the Church of Rome altogether. Intolerance must exist no longer in an enlightened age like our own, and any institution, whether religious or secular, that tries to smother liberty of thought and of conscience, must be destroyed."—"Masonic Journal," South Africa.

German Catholic Associations in the States, being agitated by the anti-Catholic campaign which is going on, have had recourse to one of the most important Masonic newspapers in order to ask it to stop the movement against Rome

and to work for the calming of the excited minds. This is something new! The Ultramontanes, forgetting that their popes have put Masonry on the index, and that they have published bull after bull against it, having recourse to the Masonic papers in order to defend them!—The answer was not long in coming, and one may be sure what it was.—Moreover, a talented writer is attracting the attention of the Americans to what he calls a real peril and a permanent menace to the Republic of the United States: "We have proofs of the intense and unusual activity of Catholicism in our country, in the establishment by the Church of hierarchy in our States, by the condemning of the public schools, by the demand of a religious census in order to show the increase of the number of its members. Another says that it is proposed to catholicise America. Notwithstanding Papal bulls, the Masonic Order has increased everywhere. In the United States there were more than a million Masons."—"Mason Journal of South Africa."

Anent the article "Scotch Masonry" in this issue, we append the following extract from an article written by Bro. F. J. W. Crowe of Torquay, England, author of the "Master Mason's Handbook" and published in the "Scottish Freemason" of June, 1894. "In my large collection of Masonic Certificates, Clothing and Curiosities (which I am forming for the purpose of handing down to future Masonic Historians some reliable data for their researches, this being secured by my having properly bequeathed it to our celebrated Literary Lodge, 'Quatuor Coronati,' No. 2076, London) I have a number of Scottish specimens of much interest, given into my custody by various kind brethren who appreciate my object; and I purpose to give a short description of the most noteworthy, here offering my grateful thanks for specimens, valuable information, and much

encouragement, to Bros. Murray Lyon, the learned Grand Secretary of the Scottish Grand Lodge; Bro. W. J. Hughan, the well-known Masonic historian; J. Hampton Forshaw, P. G. M., Aberdeen City; M. McB. Thomson, R. W. M., No. 565; J. A. Trevelyan Sturrock, Secretary No. 1; and others too numerous to name now, but without whose assistance the Scotch section of my collection would have been sadly meager."

One Jas. Robinson, mouthpiece for the Grand Lodge of Oregon, says in his paid advertisements in the Oregon papers, that Bro. M. McB. Thomson is a fake and NO MASON. He certainly was in good Masonic company in Scotland in 1894.

In commencing the foregoing, Bro. Crowe starts out: "It is with much pleasure I have accepted the invitation of MY FRIEND, Bro. M. McB. THOMSON, to contribute an article to this journal, because I have long thought that Scottish Freemasonry ought to possess its own literary organ; and secondly, because I entertain the greatest respect for the venerable antiquity of the Craft in our Northern Sister Jurisdiction, and feel it a compliment to be invited to connect myself in any way with it." Bro. Matthew McB. Thomson was the first editor of the aforesaid journal, "The Scottish Freemason."

#### A PUZZLE.

From a recent issue of the Masonic Observer we take the following question and answer:

Question—We hear a great deal about the Masons of Mexico and of their troubles under the present dictator Huerta. Is there any Freemasonry in Mexico?—Mexicano.

Answer—Yes. The York Grand Lodge of Mexico is a legitimate Grand Lodge, but its membership is made up chiefly of Americans. All other Grand Lodges of Symbolic Masonry are spurious. The

Scottish Rite, above the third degree, is a legitimate Rite.

It has always been a puzzle to us, and no doubt it is to others, how a Mason can be at the same time spurious in the symbolic degrees and legitimate in the higher or Scottish Rite degrees.

Can water rise above its level? Or has Symbolic Masonry ceased to be the foundation of the Masonic system?

Does not this legitimate Rite, above the third degree, in Mexico, recruit its membership from the spurious symbolic lodges?

At a meeting of representatives of the various Supreme Councils of the federated Scottish Rite bodies, in Washington, last year, the Mexican, the French and other foreign Supreme Councils were represented.

Good orthodox York Rite Masons sat there with Brethren who were made Master Masons in so-called spurious atheistic lodges.

American Masons, according to many Masonic papers, would be contaminated if they sat in a Blue Lodge with a Mexican or French Mason, but they can safely sit with him in a Chapter Rose Croix, a Consistory or a Supreme Council. He is spurious and must be ostracized as a Master Mason, but he is O. K. above the third degree!

Can you get pure water from an impure source? Can you make a legitimate Scottish Rite Mason from spurious Master Mason? Or, after all, is the source pure and the Master Mason not spurious?

If a Mexican or French Mason is not a Mason because the Bible was not on the Altar, how can he be a legitimate thirty-third degree Mason?

Will some Brother of the American Rite who is also a member of the Scottish Rite give us More Light on this subject and help us to solve this puzzle?—Universal Co-Masonry.

## LIST OF LODGES.

King Solomon Lodge No. 52, New York City, meets every first and third Wednesday night of the month at Hunt's Point Palace, One Hundred and Sixty-third street and South Boulevard, at 8 p. m. R. W. M., Hyman S. Kessler, 460 Grand street, New York; secretary, Harry H. Zorn, 96 Willett street, New York.

Kindest regards.

H. S. KESSLER, R. W. M.,

King Solomon Lodge No. 52, No. 4 Eldridge street.

Officers of Robert Burns Lodge U. D., Springfield, Oregon.

R. M. W., E. E. Morrison; W. S. W., L. K. Page; W. S. W., L. E. Durrin; S. D., Jack Littell; J. D., E. C. Martin; I. G. J. A. Staniger; Tyler, Chas. Kingwell; Secretary, P. A. Johnson. Meeting night, every Monday.

(Secretaries are requested to notify this office of any changes or mistakes in this list.)

## California.

Golden Thistle Lodge No. 12, San Francisco.—Meets every first and third Wednesday in the month at German House, Turk and Polk Streets, at 8 p. m. R. W. M., F. Vedder, 3213 Twenty-fourth Street, San Francisco; W. Secretary, P. Christensen, 422 Pierce Street, San Francisco.

Golden Star Lodge No. 15, San Francisco.—Meets every Tuesday at 8 p. m. at German House, Turk and Polk Streets, Hall No. 7, fourth floor. R. W. M., C. R. Little, 5021 East Fourteenth Street, Oakland; Secretary, H. A. Rayne, 657 Hayes Street, San Francisco.

Cosmos Lodge No. 37, San Francisco.—Meets at 402 German House Hall, Turk Street, second and fourth Fridays in each month, at 8:15 p. m.

St. Johannis Lodge No. 7, San Francisco.—Meets at German House, Palk Street, first and third Thursday of each month.

Palestine Lodge No. 23, San Francisco.—Meets every Monday evening at 8:15 p. m. at Bay Shore Hall, 37 Leland Avenue, San Francisco. R. W. M., C. C. Hammond, 1147 Gilman Avenue; Secretary, C. A. Louis, 9 Leland Avenue.

St. Johns Lodge No. 8, Los Angeles.—Meets every Tuesday at 8 p. m. at 542 South Spring Street. R. W. M., Wm. B. M. Beverley, 1839 East Forty-first Street; Secretary, Harry S. Mong, 1839 East Forty-first Street.

Rob Roy Lodge No. 32, Los Angeles.—Meets every Friday evening at 542 South Spring Street, Los Angeles. R. W. M., Albert S. Amy; Secretary, J. H. Bestman, 1131 West Fifty-fourth Street, Los Angeles.

Walhalla Lodge No. 31, Los Angeles.—Meets every Wednesday at 8 p. m. at 244 South Spring Street.

Glenlevit Lodge No. 43, Vallejo.—Meets every Wednesday evening at 8 p. m. at 222a George Street, Vallejo, California. R. W. M., L. H. Smith; Secretary, R. D. Patton, 1102 Louisiana Street, Vallejo.

Harmony Lodge No. 15, San Jose.—Meets every first and third Wednesday at 8 p. m. in K. of P. Hall, 67 South Second Street, San Jose, California.

Kern Lodge No. 55, Bakersfield.—Meets every Monday night at Druids Hall. R. W. M., Fred Gunther, 2131 Nineteenth Street; Secretary, Walter Parent, 901 Sixth Street, Bakersfield.

## Illinois.

Viking Lodge No. 75, Chicago.—Meets every Friday evening at 8 p. m. at 1225 Milwaukee Avenue, Chicago. R. W. M., A. Busch; Secretary, F. B. Zebrowski. All Masons cordially invited.

St. Clair Lodge No. 33, Chicago.—Meets every Wednesday at 8 p. m. at 716 South Madison Street, Chicago. R. W. M., W. H.

Humphreyville, 1301 West Huron Street, Chicago; Secretary, Henry W. Smith, 2453 Diversey Avenue.

Savoy Lodge No. 35, Chicago.—Meets every first and third Tuesday at 8 p. m. at 716 West Madison Street. R. W. M., —, —, —, 1051 West Eleventh Street; Secretary, A. Accordo, 561 W. Oak Street, Chicago.

Echo Lodge No. 48, Chicago, Illinois.—Meets every second and fourth Tuesday at 8 p. m. at 1225 Milwaukee Avenue. R. W. M., Zigmund J. Odalski, 1009 North Lincoln Street, Chicago; Secretary, J. Gaslorowski, 3210 Beach Avenue, Chicago.

Columbus Lodge No. 34, Willitsville.—Meets every first and third Monday at Miners Hall. R. W. M., Carlo Rizzuti; Secretary, John Broek.

The American Masonic Federation's offices are located in the Monadnock Block, 52 Jackson Boulevard, No. 539. Telephone Harrison 2629. Lew F. Stapleton, D. D. G. O., Chicago, Illinois.

Provincial Grand Master of Illinois.—Julia Kaczanowski, 1318 West Erie Street, Chicago, Illinois.

Secretary Provincial Grand Lodge of Illinois.—W. H. Humphreyville, 1301 West Huron Street, Chicago, Illinois.

#### Michigan.

Michigan.—Meets first and third Thursday days at 318 Woodward Avenue, Detroit.

Euphrates No. 41.—Meets every Thursday at Euphrates Hall, 318 Woodward Avenue, Detroit.

Acacia Lodge No. 2, A. A. S. R. of Wyandotte, Michigan.—Meets every Monday at 8 p. m. Regular on or before full moon.

Unity.—Meets first and third Fridays at 318 Woodward Avenue, Detroit. —(No report sent in.)

#### New York.

Haladas Lodge No. 49, New York City.—Meets every first and third Monday at 8 p. m. at 622 First Avenue, New York City. R. W. M., Karl Forok, 421 East Sixty-fifth Street, New York City; Secre-

tary, Jacob Wagner, 538 East Sixth Street, New York City.

King Solomon Lodge No. 55, New York no report yet sent in.)

Benjamin Franklin Lodge No. 50, Brooklyn, N. Y.—(No report.)

#### Oregon.

Kilwinning Lodge No. 38, Portland.—Meets every Friday at 8 p. m. at Auditorium Hall, 208½ Third Street, Portland. R. W. M., A. C. Liebendorfer; Secretary, Geo. S. Brietling.

Robert Bruce Lodge No. 47, Portland.—Meets every Wednesday at 8 p. m. at 208½ Third Street, Portland. R. W. M., S. H. Haines, Chamber of Commerce; Secretary, D. W. Ingles, 5925 Eighty-second Street, S. E. Portland.

Kilarnock Lodge, U. D., Astoria.

Metropolitan Lodge, U. D., Portland.

Harmony Lodge, U. D., Springfield.

#### Panama.

Eureka Lodge No. 25, Panama (Canal Zone).—Meets first and third Tuesday in each month at 7:30 p. m.

St. Michaels No. 30, Panama.—No. report.)

#### Utah.

Garibaldi No. 6, Salt Lake City.—Meets every second and fourth Thursday at 161½ South Main Street, Salt Lake City. R. W. M., —, —, Branson; Secretary, —, James B. Thomson, 3 Center Street.

Accacia No. 39, Midvale.

Providence Lodge No. 5, Helper.—Meets in Flain Hall every Saturday at 8 p. m.

#### Washington.

Bon Accord No. 46, Centralia.—Meets every Thursday at 7:30 p. m. at 109 West Main Street, Centralia. Secretary, T. H. McCleary, 112 South Tower Avenue, Centralia.

Trinity Lodge No. 44, Seattle.—Meets every first and third Wednesday at 8 p. m. at 118 West Thomas Street, Seattle. R. W. M., W. S. Pulver, 118 West Thomas Street; Secretary, J. J. Anderson, Room 257 Wiltshire Hotel, Seventh and Virginia Streets, Seattle.

St. Andrew No. 20, Seattle.—Meets every Tuesday at 8 p. m. at 1923½ First Avenue, Seattle. R. W. M., Fred W. Kotelman, 327 Nob Hill Avenue; Secretary, Thos. Rowse, Seward Hotel, Seattle.

G. Garibaldi No. 18, Seattle.—Meets at 1923½ First Avenue, every Monday at 8:30 p. m.

Kilwinning No. 19, Seattle.—Meets at 1923½ First Avenue, every Sunday at 10 a. m.

Robert Burns Lodge No. 14, Seattle.—Meets every second and fourth Wednesday at 8 p. m. at 1923½ First Avenue. R. W. M., Robert Stewart, South Park; Secretary, G. S. Hamman, 2556 Fourteenth Avenue, West Seattle.

George Washington No. 42, Cle Elum.—Meets at Forester's Hall, Cle Elum, every first and third Monday at 8 p. m.

Thistle Lodge No. 27, Spokane.—Meets every Friday night at 8 p. m. at Wharton Hall, Spokane. R. W. M., J. K. McLeod, 1608 Knox Avenue; Secretary, George Layman.

Caledonia Lodge No. 29, Tacoma.—Meets every Thursday at 8 p. m. at Tacoma Masonic Hall, Lucerne Building, corner Ninth and Tacoma Avenues. R. W. M., W. J. Hanson, 1110 North Prospect Street; Secretary, F. C. Pahle, Tacoma.

#### Wyoming.

Justice Lodge No. 2, Diamondville.—Meets every first and third Saturday at 8 p. m. at Odd Fellows Hall. R. W. M., T. A. Roggie; Secretary, 7E. Ziller, Diamondville.

#### Costa Rica, C. A.

Ebenezer Lodge No. 4.—Meets at Masonic Hall, Port Limon, Costa Rica, Central America, twice a month. Thomas Wilkinson, M. W. M.; Timothy Lee, Deputy Master; W. Thomas, Secretary. Address Box 47, Limon, Costa Rica, Central America.

Lodge Secretaries will please take note of the incompleteness of the above directory. This is owing to incomplete re-

ports and in several cases no reports at all, at time of going to press.—Editor.

#### SEEKING LIGHT.

P. M.—“And always remember, my brother, never to speak ill of another Brother behind his back!”

Bro. Newlyraised—“But then when would I?”

#### THE BATTLE AGAINST FREEMASONRY.

There are some members of Masonic Lodges who appear to think that the repeated warnings made by Masons about the enmity of the Roman Catholic Church toward Freemasonry are useless or at most exaggerated.

The following is a page from a “League Leaflet.” It speaks for itself and needs no comment. The “Battle Against Freemasonry” on the part of the Roman Catholic Hierarchy is on us. The leaflet is as follows, “verbatim et literatim:”  
GENERAL INTENTION FOR OCTOBER, 1913.

Recommended by His Holiness, Pope Pius X.

#### The Battle Against Freemasonry.

In offering to the Associates of the League of the Sacred Heart, and thereby to the entire Catholic world, the Battle against Freemasonry as the primal intention of their prayers and practices for October, Pope Pius X is in unison with all his predecessors from Clement XII in 1738 to Leo XIII in 1890, who condemned Freemasonry as anti-Catholic, anti-Christian and immoral, and pronounced excommunication against Catholics who should enter it.

This alone is proof sufficient that Masonry is to be avoided and combated as a thing essentially evil; yet it has sunnily persuaded many that its object is merely social and fraternal, and a large number of “outer” Masons in English-

speaking countries are kept ignorant of its real designs.

From the official documents and standard works on the subject it is proved beyond doubt that "Illuminated Masonry," an elaborate hierarchical system graded with consummate craft on ecclesiastical and religious models and in blasphemous imitation of sacramental rites, was cunningly devised to attain, through concerted and secret interference in the government of nations and even of the church. The grand Masonic design of supplanting existing religion and government by a natural religion and a universal democracy which Masonry alone would plant and guide and govern.

It is, therefore, clear that the hostility of Masonry is a call to battle for all Christians, and especially for those who have pledged themselves to the Heart of Christ in reparation and service.

Read the excellent explanation of the General Intention by Rev. M. Kenny, S. J., in the October Messenger of the Sacred Heart, 801 West 181st St., New York, N. Y.

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#### Who is Who in Masonry and Why, in the United States of America.

The founders of the American Masonic Federation, and its constituent orders, had but one governing object in its organization, "The re-establishment of Universal Freemasonry, such as in other parts of the world, which as a whole was unknown in the United States, as the body in control in the United States had degenerated into a social political club, and forsaken the ancient Landmarks of the Fraternity, becoming a law unto themselves.

This body which is called the "York Rite," has been in Masonic Control in the United States, since shortly after the attainment of her independence, and is a perversion of the true Masonry introduced by the three mother Grand Lodges, England, Ireland and Scotland, in the

eighteenth century, into the then British Colonies, and later manufactured by one "Thomas Smith Webb" under the name of "Ancient York Rite."

Each state of the Union has a Craft Grand Lodge, each totally independent from the other.

The oldest of these Grand Lodges of the so-called York Rite, viz: the Grand Lodge of Massachusetts, is alleged to have received its authority from the Grand Lodge of England, through one Henry Price, who was said to be a Provincial Grand Master, bearing a patent from the Grand Lodge through the Viscount Montague, which authority has been disputed and is today by competent judges denied. Other Lodges were formed in the various states from different sources, such as the St. Andrew's Lodge No. 38 founded in 1752 upon a warrant issued from the Grand Lodge of Scotland to General Warren, under the hand of Lord Dalhousie. This was followed by another one in 1773. It was under this latter authority and in a Lodge at Fredericksburg, Virginia, that George Washington was made a Mason.

It is also recorded that Henry Price constituted a Lodge in Philadelphia and Benjamin Franklin was the first Grand Master. Following these actions, we are informed that a great many similar patents were issued from England and Scotland for the establishment of the Craft Masonry in America. In every case, though, the recipients of these commissions were deputies of the appointing power, having no initiative power of their own.

After the war of Independence, when the erstwhile British colonies became the United States of America, the Masons there desired Masonic as well as political independence, and when one Joseph Webb was chosen Grand Master of the Grand Lodge of Massachusetts on March 8, 1777, the said Grand Lodge declared itself independent of England. Other so-called Grand Lodges were formed in New York

and Philadelphia. All these were not only formed without any authority, but in direct violation of Masonic organic law, and of the obligation taken by each member at his initiation, and the installed obligation of the Master and Wardens of the Lodges.

That the founders of these irregular Grand Lodges and their apologists fully recognized their unMasonic and irregular acts, has been shown by the excuses they have since made.

Amongst others, one is "that the Provincial Grand Master had the power to transform "Provincial Grand Lodge" into "Grand Lodge." Any one who knows the limited powers of a "Provincial" Grand Master knows how untenable such argument is. This even its advocates recognize, and instead, later claimed that they had followed the example of the four Lodges of London, which in 1717 instituted the Grand Lodge of England.

The latter argument is still more untenable than the former, for while it was competent and lawful, for the members of the four Lodges in London, to meet and surrender their inherent rights in favor of the Grand Lodge they created in 1717, all Masons made since then and under a warrant from this Grand Lodge, only possessed such rights and privileges as their initiatory obligation and the warrant their Lodge held from the Grand Lodge creating them, gave them. Therefore, the founders of these American State Grand Lodges did so without authority from the Grand Lodges creating them, and thus they became clandestine bodies. As these American State Grand Lodges could not give to others that which they themselves did not possess, all to whom these aforesaid State Grand Lodges have subsequently granted warrants of authority were equally with them, irregular, clandestine.

The so-called York Rite State Grand Lodges which are sufficiently intelligent to recognize these facts later claimed that "Prescription" has healed the orig-

inal irregularity. But, lapse of time, however, while it might gloss over, cannot heal the original irregularity.

For some time, these self-created Grand Lodges continued to work Universal Masonry as they had originally received it from the Mother Grand Lodges, and had they at least pursued this course, the fact that they were self-created would have been condoned, and the American Masonic Federation would have never been formed.

But they did not long continued this, and near the end of the eighteenth century, they filled the cup of their transgression by practically altering the Masonic Fabric.

Innovations were introduced, known nowhere else. Not only was the sequence of the degree changed, but innovations were introduced into the work, etc., and a new system formed, calling it by a new name, "York" Rite.

It is of interest to the American Mason, therefore, to note that the expression, "York Rite," has no basis. In fact, it is a misnomer and did NOT originate, as many have presumed and still presume, from the ancient Lodges of York, England, but the name was given to a set of ten degrees, partly invented by one Thomas Smith Webb.

The American Tyler Keystone, a York Rite magazine, has always tried as much as it could possibly afford to give light to its readers, and in its number of June 30th, 1912, page 537, says in its Lexicon Column: "The so-called York Rite as practiced in America, is wrongly termed, for it had nothing to do with York, and the work of the several degrees differs considerably from that work in any other country, and so should be designated by its true title, 'American Rite.'"

Several of the degrees of the so-called York Rite system are peculiar to itself, viz.: The Most Excellent Master, Super Excellent Master, and Knight of the Red Cross, and their Knight Templar, and Knight of Malta degrees. The first two

degrees must not be confounded with the ancient degrees of "Excellent, and Super Excellent Mason." The third one is a plagiarized version of the old "Prince Mason" degrees.

Their Knight Templar Commandery degrees are also peculiar to itself, and are not the genuine Order of Temple; moreover, they have nothing of English, Scotch or Irish Masonic Knight Templarism but the name, neither the dress, nor the least part of their rituals or ceremonies. The ritual was made out, in this country, and is thus an American Christian Order, called American Knight Templar. \* \* \*

As the average American York Rite Mason knows nothing, or very little of Masonic history, this will be news to them, but looking up a little Masonic history will prove to them that the Knight Templary, as practiced by the so-called York Rite in the United States, like everything else of their system, differs considerably and essentially from that practiced elsewhere, and has no connection with the genuine Knight Templar Order.

About this subject James H. Hopkins wrote an article in 1855, published in the Tyler Keystone, in which he said: "It would be a matter of pride and gratification, if we could trace the genealogy of our Templar Organizations by clear and unquestionable steps back to a legitimate parentage, and further, the very baptismal record of our Grand Encampment of the United States has been found to be erroneous."

When considered that this is the verdict of an enthusiastic member of the so-called York Rite, it is impossible to escape the conclusion that, from first to last, the system of the so-called York Rite is entirely a fabrication, self-constituted, and without any legitimate Masonic authority, although their members have accepted the same as part of the Universal Masonic Family of the World.

This so-called York Rite is practically controlled in many states of the Union by another branch, called "Scottish Rite" under the title of Southern and Northern Jurisdiction, Supreme Councils, of the A. A. S. R.

As the title "Scottish Rite" or A. A. S. R. is not copyrighted or patented, no one body can sue another body for using same, hence there are several bodies in the United States, who wrongfully lay claim to the title, and have not the least right to use same. Of these pseudo Bodies, the above Southern and Northern Jurisdictions are the most spurious. They claim to practice the so-called Scottish Rite degrees from the fourth to the thirty-third degrees, and the so-called York Rite Master Mason must, if he wishes to take the higher degrees, take these pseudo Scottish degrees, by edict of most of the State Grand Lodges. He can not and dare not join the true Scottish Rite for fear of being expelled from his York Rite Blue Lodge by the Grand Lodge, which the Southern and Northern Jurisdiction controls in most of the states of the Union.

The American Masonic Federation and its Constituent Orders "only," practice the "True Scottish" Scottish Rite from the first to the thirty-third degree, dating from time immemorial.

It therefore behooves particularly the younger members to be careful. First, be sure that the body styling itself Scottish, works the Scottish Rite Degrees from the FIRST to the THIRTY-THIRD degree. If such a body does not work the Scottish Rite in the first three degrees and are told that to become a Scottish Rite Mason you have to pass the first three degrees in the York Rite and only can receive the Scottish Rite from the fourth degree up, then you can be sure it is NOT of the true Scottish Rite, but only a branch of the so-called York Rite. For the student who wishes to follow in detail the history of these



bodies he can find same in "Folger's History of the A. A. S. R."

Fully realizing that sooner or later the members would question their irregularity, the leaders invented more innovations. First, every American York Rite Mason is by his own obligation denied the right to investigate any and all questions that will bring into the limelight their acts and doings, both in and out of the Lodge Room, and is forbidden to talk Masonry with any of the members of any other Rite. Thus like the Roman Church the members are forced to walk in darkness. Second innovation: Every one questioning their Sovereignty, who in the least opposes them, is called "Clandestine." This latter was introduced to create in the minds of their members the belief that their particular Grand Lodge is thus a ruling power in Masonry and superior to most of the world's Masonry, as his Grand Lodge discriminates with whom he shall and shall not hold Masonic intercourse.

Every State Grand Lodge of the so-called York Rite has a separate list of Masonic Bodies which it terms "Clandestine." Scarcely any of these State Grand Lodge's lists are alike. One State Grand Lodge says a certain body is clandestine, and another State Grand Lodge in an adjoining State says it is perfectly regular.

Therefore, the Master Mason of the American so-called York Rite does not know with whom he can hold Masonic intercourse, until he has inspected the official list of Masonic Bodies, which his State Grand Lodge has stamped "Clandestine."

No word, consequently, is used so much, and misused by the so-called York Rite State Masons as Clandestine, Irregular, etc., and applied to all persons and bodies who dare question their sovereignty, for no other reason than to keep the truth of their own irregularity disguised to their members.

These Grand Lodges have become so

full of irregularities, inconsistencies, puerilities, etc., as to be a laughing stock of the whole world, and it has fallen from being a branch of the Masonic Family Universal to the position of a social political club, limited to the United States of America.

The un-Universal character of the so-called York Rite is most strongly shown in its relations with foreign Masonry. A brother Mason from Germany will be received in a New York Lodge of the State Masons, but in Philadelphia the same will be called irregular and not admitted, although belonging to some of the oldest Lodges in his country. In fact, there is not a non-English Masonic Power in the world that is not classed as irregular, clandestine, etc., by some of the State Grand Lodges of the American Rite, for no other reason than that their State Grand Lodges were dared to be questioned regarding their sovereignty. Besides, it is a known fact that the American State Masons have very little use for foreign Masons.

Such an attitude toward foreigners is always expected from the MASSES, but it is reprehensible in MASONRY for two reasons: First, Because Masons are supposed to be of more than average breadth and culture. Second, Because Masonry was founded expressly to combat that race prejudice which keeps people separate and makes them hold each other at arm's length.

The more liberal and thinking members of the State Masons vigorously protested against the narrow and bigoted conduct of their leading Grand Lodge confreres, but on receiving no assurance of consideration, many seceded and established their own Grand Lodges. But as these, however, were without any central head, they were in a measure powerless to relieve or even mitigate the alleged evil, and thus made but little progress.

This resulted in thousands of foreign Masons becoming homeless in this country, and resulted in granting charters to